What is soul? (Nafs)

Sikander Naqshbandi

What is soul? (Nafs)

Syed Sibte Sikander Naqvi
Hanafi Naqshbandi Mujaddidi

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Name of Book: **What is Soul? (Nafs)**

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Link: https//archive.org/details/@sikander.naqshbandi

Title Syed Hammad ur Rahman
825-561-8317
Proofreading:
Quantity
Published 2026 AD
Price

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Abdul Rasheed Khan (Virginia, USA)	1-703-785-4737
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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○

What is the soul? (Nafs)

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بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡم

Foreword

Mentor and Guide Sheikh **Dr. Hafiz Munir Ahmad** Khan Naqshbandi (*Mudzillahu)*

There is a force within a human by which he desires something, whether that desire is for good or evil; it is called the soul (Nafs) in terms.

There are three types of soul (Nafs).

1. Beastly propensities - (Nafs e Ammarah)
2. Irascibility – (Nafs e Lavamah)
3. Benevolence – (Nafs e Mumtahenah)

Power to wish for evil, and seek pleasure and satisfaction with evil deeds without regret, "It says (Nafs-e Ammara) Beastly propensities." The immortal soul often instigates evil.

Allah ﷻ says:

اِنَّ النَّفۡسَ لَاَمَّارَةٌۢ بِالسُّوۡٓءِ اِلَّا مَا رَحِمَ رَبِّیۡ

Indeed, man‘s inner self often incites evil unless my Lord shows mercy.

This grade of (Nafs) soul is also called (هَوَى).

Sometimes, the desire for good arises in the soul (Nafs), but it does not get rid of it. But by ordering more, it does not necessarily follow that he always contains evil. After doing evil, when the Nafs feel remorse and blame, it is called Luwama. Luwama means very reprehensible. Allah ﷻ says:

وَلَآ اُقۡسِمُ بِالنَّفۡسِ اللَّوَّامَةِ ۙ O

And I do not swear by the blameworthy soul (Nafs),

In the same way, when the Soul (Nafs) is wholly reformed, inclined towards good deeds, and begins to get satisfaction from good deeds, it is called (Nafs Mumtahenah), Benevolence.

It is when it agrees with the will of the Lord, which is the law's real aim. When one feels satisfaction and peace after doing a good deed, this stage is called (Nafs Mumtahenah), Benevolence.

Allah ﷻ says:

يٰۤاَيَّتُهَا النَّفۡسُ الۡمُطۡمَئِنَّةُ ﴿۲۷﴾ ارۡجِعِىۡۤ اِلٰى رَبِّكِ رَاضِيَةً مَّرۡضِيَّةً ﴿۲۸﴾ فَادۡخُلِىۡ

فِىۡ عِبٰدِىۡ ﴿۲۹﴾ وَادۡخُلِىۡ جَنَّتِىۡ ﴿۳۰﴾

(It will be said to the pious believers of Islamic Monotheism): "O (you), the one in (complete) rest and satisfaction! (27) "Come back to your Lord, Well-pleased (yourself) and well-pleasing (unto Him)! (28) "Enter you, then, among My (honoured) slaves, (29) "And enter you, My Paradise!" (30)

(Surah Al-Fajr: 27 – 30)

This is when the Nafs are satisfied with the will of their Lord. This is the real purpose of Shariat.

The primary purpose of the Prophet's (ﷺ) mission, the teachings of the Qur'an and Sunnah, is that people should abandon their carnal desires and thoroughly follow the Shari'ah of Islam and obtain the pleasure of Allah. May Allah Almighty grant us all the ability to perfectly implement the Shariah. Amen

In the Quran, the meaning of the soul is used at different angles in different places. 'Soul,' meaning living things, also represents the heart and conscience.

In this book, our honourable Sikandar Naqshbandi has explained the types of Nafs in the light of the Quran and Sunnah, the evils of self-control and the measures to avoid it, the difference between the whispers of Nafs and Satan, the types of heaven and hell, and small and big sins. The details of the sins and the people who are liked and disliked by Allah Ta'ala have

been explained. Studying this book will be very useful for every Muslim.

May Allah glorify the charity of his beloved Sikander Naqshbandi Sahib in all places, accept his religious and academic efforts in His presence, and make him a means of reforming the Muslim Ummah. Amen.

(Most contemptible)

(Prof. Dr.) Munir Ahmad Khan (db)

Dean of the University Faculty of Islamic Studies.

Sindh University, Jamshoro, Pakistan

Preface

Sikandar Naqshbandi is a professional mechanical engineer. But whether you are an engineer, a doctor, a jurist, a king, or a subject, everyone encounters heart (*Qalb*) and soul *(Nafs)*. Therefore, every person has the right to research it and obtain information to succeed in this world and the hereafter by using it properly. Indeed, the heart beats in the human body, and its function is to deliver blood to the brain and every part of the body. That is the subject of doctors of hearts (Physicians). But we are talking about the heart and the Qalb. It is the spiritual heart, which is repeatedly mentioned in the Quran.

Our Sikandar Naqshbandi Sahib described this heart in his first book, Heart (In the Light of the Quran). The heart he spoke of is not a doctor's heart but a spiritual heart (Qalb and Nafs). After the spiritual heart, he has now given a detailed description of the soul (Nafs) of man, which plays a vital role in his existence in this book, i.e., the description of the soul (Nafs). We believe this series will be complete when Sikandar Naqshbandi writes on the soul (Ruh) and intellect.

As far as this book is concerned, the author has combined the state of the Nafs with the Holy Qur'an and the blessed Hadith, and, where necessary, he has also drawn on the sayings of the people of Allah

(Auliya Allah). Nafs has been examined from every angle, and every aspect has been described.

All this has been written about the evils of the Nafs and how the Nafs are the enemy of man. It is said that Nafs is a greater enemy than Satan. Because Satan indeed misleads people. But the one who seduced Satan was his Nafs. Therefore, every believer must gain awareness of their greatest enemy, i.e., the Nafs. The attacks of the Nafs are very hidden, and a person falls prey to them unawares. Sikandar Naqshbandi has already mentioned it in the chapter. This is a critical topic and would be better explained in detail.

The book covers the topics in great detail. Therefore, three (3) types of Nafs have been mentioned. Similarly, fourteen (14) types of heaven and eight (8) types of hell have been mentioned. Thirty-four (34) evils of Nafs are mentioned. A list of major sins and minor sins is given. In the same way, eighteen (18) types of people were missed under the title of Allah's ﷻ disliked people ﷻ who fell prey to the Nafs. In the same way, the chapter on Allah's favourite people ﷻ has been tied, in which thirteen (13) types of believers are mentioned. This book is written for an ordinary man, an Urdu/English writer, and a reader, and it is straightforward. Once upon a time, we, as students, read books outside the course, such as Algebra Made Easy, Physics Made Easy, Chemistry Made Easy, etc. This is how it will be (Understanding of Nafs Made Easy)

What has been written under the heading of `Attack of the Nafs and its Defence ' requires further addition, as it lacks the detail that should be covered under the treatment of the Nafs. Hundreds of people of Allah came to Ummah-e-Muhammadiyah (ﷺ) only for this purpose: to purify the Nafs of the believers and the original Islam. And they completed their mission very successfully. If that statement is included, the book can reach completion in all respects.

Overall, Sikandar Naqshbandi Sahib, who is also my spiritual brother. Congratulations on this effort, and we pray from the heart that Allah Ta'ala will grant him the honour of accepting this effort and make the writer, the printer, and the reader happy in the Hereafter. Amen

Professor Dr. Iqbal Ali (db)

Former Professor: NED University of Engineering Karachi. Pakistan
Shah Fahad University Al-Petrol Minerals. Al-Zahran. Saudi Arabia
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Author's Words

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَ نؤمِنُ بِهٖ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسَنَا وَمِنْ سَيِّاٰتِ اَعْمَالِنَا مِنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مِنْ يُّضْلِلْهُ فَلَا هَادِيَ لَهٗ وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ سَيِّدَنَا وَسَنَدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَ بَارَكَ وَسَلَّمَ تَسْلِيْمًا كَثِيْرًا كَثِيْرًا اَمَّا بَعْدُ

فَاعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

مَنْ عَرَفَ نَفْسَه' فَقَدْ عَرَفَ رَبَه

His soul (Nafs) did indeed recognize his Lord.

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ۔

اللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ .

Allah Ta'ala made humans the best of creation. This is because Allah Almighty has only given humans the qualities and abilities. Allah Ta'ala gave him the consciousness of two extremes. If a man starts obeying Allah and moving towards goodness, he leaves even the angels behind and reaches that extreme of ascension that even the angels cannot go. Suppose this person begins to move towards evil, misguidance, disobedience, and sin. In that case, this person will do actions that even Satan has not done to date and will reach a depth of humiliation and degradation that no other creature has reached.

Man's rise is that Allah Almighty has reserved countless blessings and the kingdom of heaven. To reach it, one hundred and twenty-four thousand prophets were sent to talk about it and teach how to get it. Man's downfall is that Allah Ta'ala has identified two enemies of man that he should always avoid and not fall into their delusion. Those two enemies are Satan and man's own Nafs. It is also a great favour of Allah to humankind that He has identified these enemies through the Prophets (peace be upon them) and told them about their tactics and how to avoid them. So, man cannot say on the Day of Resurrection that we came to the enemy's deceptions because no one told us about him, and we could not distinguish between right and wrong.

Both enemies act in their own ways. Their purpose is to entangle man in the pleasures of the world's temporary life and divert him from the original intent of his creation. This book attempts to make man recognize the Nafs, an enemy greater than Satan. He should be informed of his tactics and methods of occurrence and told how to avoid them.

Sheitan swore in his honour in front of Allah Almighty and said that if I am given respite, I will destroy Adam (peace be upon him) and his descendants and fill hell with them. By swearing such a big oath, Satan did not neglect his mission even for a moment. He never misses an opportunity to attack a human being. But we get deceived by Satan and his agents and ruin both our world and the hereafter. We fall under Satan's deception only because one of his companions and our other enemy, the Nafs, fully supports Satan and gives various interpretations to obey him.

The Nafs are a part of the body, and it creates desires and lusts in us. Allah Ta'ala has placed all the legitimate forms to fulfill human desires and lusts. Man can fulfill his wishes and lusts while living within the realm of truth. It is also a great favour of Allah to man that He has rewarded man for fulfilling his desires and lusts in legitimate ways.

Nafs attracts a man to his desired objects. If they are difficult to obtain by legitimate means, it teaches illegitimate means and urges them to fulfill the demands of their stomach and sex at all costs. It presents these beauteous pleasures as attractive and delicious and runs madly towards luxury. This gives the impression that this is only one life, and that it is better to live it in luxury. If a person does one thing at the Nafs' behest, it attracts another, making it so necessary that one cannot live without it. The Nafs, like an uncomprehending child, keep asking for one thing after another and make a person devoid of all distinctions between good and evil, right and wrong. He considers the restrictions of Sharia as oppression and wants to be free from it in every way. Even after being freed from all restraints, he suffers from the delusions of greed and lust, loses the distinction between halal and haram, and prepares hellfire for himself. One of the functions of the Nafs is that if the desire that arises in the heart is unlawful or sinful, then the Nafs carefully and compassionately offer various interpretations to fulfill it, and then the devils to help it. The army of these devils comprises jinn and humans.

Whom Allah Ta'ala has mentioned in Surat al-Naas.

مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

"From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah), (4) "Who whispers in the breasts of mankind, (5) "Of jinn and men." (6)

(Surat al-Naas: 4-6)

They beautify every sinful act of man so that the excellent side appears. Even the Nafs convince a person so much that he becomes the devil's tool in these evil deeds, becomes his advocate, and helps the devil and the Nafs mislead others. Therefore, a Muslim needs to recognize the Nafs and Satan and their tactics. After that, he can arrange how to avoid them, be red in the sight of Allah, and be safe from the fire of Hell on the Last Day.

Nafs and Satan are the two primary weapons. On the one hand, they whisper in the heart; on the other hand, they greatly show a person's small and good deeds. They make big sins very small and interpret them so that people do not consider them sins. Instead, he views them as a good deed. There are two factors involved in the attacks of evil and sinful acts: one is the internal movement, which is the work of the Nafs, and the other is the external movement, in which Satan and his agents, human beings, work together through various forms of propaganda, seductive speeches, and do it through advertisements and

slogans. Different types of discourses promote them and present them as good and not evil. Its filth should be presented beautifully so that the ignorant person gets deceived and falls into their trap.

Remembering Allah, reciting the Quran, and dua are very helpful in avoiding these evil attacks. Apart from this, a little persistence is also required. One has to keep one's desires under control. Otherwise, it has been said that a person's desires never end, and a person reaches the grave.

Finally, we pray to Allah Almighty to protect us from the attacks of Nafs and Satan. Let this book be a means of escape from Satan for the readers and me. May Allah Ta'ala accept this effort of mine in His court and make charity for me. (Amen)

In the end, readers are requested to inform us of any mistakes they notice while studying this book.

Whatever qualities there are in this book are the result of the gift of Allah Ta'ala, the love of His Beloved Prophet (ﷺ), and the kindness of my Shaykh Tariqat Professor Dr. Hafiz Munir Ahmad Khan (Damat Barakatahu), and the flaws are my shortcomings. I pray to Allah Ta'ala to bestow His mercy and blessings, to give me an understanding of the religion in the true sense, to enable me to follow the Quran and Sunnah in their true meaning, and to make them a treasure for

me, my parents, and my teachers in the hereafter. And accept this service by offering a great wealth of sincerity. Moreover, may this book enable you to read it yourself and inspire others. Amen

وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ O

(Surah Hud. 88)

And my success is not through Allah.
Upon Him, I have relied, and to Him, I return.

Seeking Duaa

Sikandar Naqshbandi *(Allah forgive him)*

20th Safar al-Muzaffar 1444AH on Friday
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1.0 – The Soul (Nafs)

مَنْ عَرَفَ نَفْسَه ‘ فَقَدْ عَرَفَ رَبَه

Who recognizes himself (Nafs), that indeed recognizes his Lord (Allah ﷻ)

(Asar e Sahabah, Kimia Saadat)

وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُه

And We know whatever thoughts his inner soul develops,

(Surah Qaaf - 16)

There is a power within man by which he desires something, be it for good or evil. It is called Nafs. Both desires for good and evil are related to the Nafs, but the causes of each desire are different. Some are in observation, such as the desire for goodness, advice, and good company. And some causes are not observed, such as invoking an angel in the heart to desire good or Satan to do evil. The elders carefully followed the obligation by leaving the permissibility upon themselves to renounce the Mubahat (permissibility). It is not because the desire for arguments is due to Nafs, but because that desire could not lead to sin.

Imam Ghazali (ra) says that in the whole universe, man is not closer to anything than his own Nafs. When, despite being so close, he could not recognize his own Nafs, how else would he recognize other things? If a person identifies himself, consider that he has remembered his Lord. Just as we realize the external parts of our body, such as hands, feet, head, face, etc., it is also essential to recognize the internal parts of our body. Just like a person eats food when hungry, fights when angry, and marries when lust prevails. Not only this, but one should also know where I have come from and where I will go. For what purpose has Allah sent me into this world? What will be the reward if I do good deeds, and what will be the punishment if I do evil deeds and sins? Some power will call me to account. Suppose a human comes into the world and considers life to be eating, drinking, fulfilling the desires of the Nafs, and getting sexual satisfaction. What is the difference between humans and animals if such a life is also for the animals? Why did Allah Almighty call man the best creature before the angels? What was the quality due to which man was declared the best among all creatures?

If a person does not know the existence of the Nafs, how will he recognize its reality? And until you acknowledge its truth, you will not be able to understand its tactics. How can you resist his attacks

and temptations if you don't understand his tactics? When a person does not understand his own Nafs and does not recognize its tricks and mischief, it is tough for him to remember Allah.

When Allah Ta'ala intended to create man in the world, to show his love and closeness, he told the Angels that I was about to create a creature in the form of a human being in the world who would be His successor in the world.

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۭ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۗءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۭ قَالَ اِنِّيْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

(Surah Al-Baqarah - 30)

And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know."

They said with their knowledge that the substance of the creation of angels is good. That is why when they

saw that one of the components from which man is being made, Satan and the Jinn were also created from fire. They had spread a lot of bloodshed and mischief in the world, so the angels said, O Allah! So, You will make a creature that will shed blood and spread mischief. So Allah told them, "I know what you do not know," and Allah created man. Mentioning angels was not to seek their permission but to inform them. Otherwise, just saying "KUN" is enough for Allah Ta'ala to create something.

إِنَّمَآ أَمْرُهٗٓ إِذَآ أَرَادَ شَيْـًٔا أَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿٨٢﴾ فَسُبْحٰنَ الَّذِىْ بِيَدِهٖ

مَلَكُوْتُ كُلِّ شَىْءٍ وَّإِلَيْهِ تُرْجَعُوْنَ ﴿٨٣﴾

(Surah Yaa Seen: 82 – 83)

Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is! (82) So glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned. (83)

Two worlds run the system of the universe.

1) Alam-e-Amr (The world of immortal decree) عالمِ امر

2) Alam-e-Khalq (The world of creation) عالمِ خلق

Allah Almighty said!

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

(Surah Al-Araf. 54)

Indeed, His is the Creation and Commandment. Blessed is Allah, the Lord of the 'Aalamin (humankind, jinn, and all that exists)!

Allah Ta'ala intends to do something, then He says "KUN" (Be), which means it is done. Then it is done, as Allah Ta'ala said in Surah Yaseen, verses 82-83 (as mentioned above).

The case of the universe is different in creation. That which came into existence gradually belongs to the world of creation. It involves measurement and quantity. Just like a baby goes through various stages for nine months before entering the world, it is related to the world of creation. Similarly, after birth, growth goes through different stages, from birth to death and then back.

Even though there is evil within man, Allah Almighty declared man better than the angels. What is the difference between the creation of angels and man? Allah Ta'ala created the angels with His special light and made man a mixture of five things. In it, four things are subliminal (taken from Earth), and one is light (from Heaven). The lower things are taken from the earth, including earth, water, air, and fire. From the substance of fire, the jinn were also created before man. And one thing Allah created with His special light is man's soul (Ruh).

When this soul (Ruh) and body come together, life is born, and death happens when these two are separated. The combination of both is called human. In other words, the soul is the resident, and the body is the house.

Allah Ta'ala created everything in this universe in pairs except Himself. Suppose we look at a large scale: heaven and earth, day and night, life and death, light and darkness, man and woman, etc. Therefore, we cannot denote something that does not have a counterpart or an opposite. Similarly, when we break the smallest particle of elements, i.e., an atom, a pair of neutrons and protons comes out, too. Electricity, an essential part of today's world, cannot function without a positive (+) and negative (-) pair.

Two fundamental differences between man's creation and angels prove man's superiority. Humans have the will, power, and decision-making powers that angels do not have. Due to these abilities, a person can choose between good and evil. He can act on his wishes and do so by virtue of his authority.

It is Allah's grace to man that He did not abandon humans after creating them. Allah Almighty says!

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

(Surah Al-Qayyimah: 36)

Does man think that he will be left neglected [without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?

The addressees of the Holy Qur'an were not ready to believe, and when they were told about the Day of Resurrection and the reckoning there and the entrance to Paradise and Hell, they denied all of them and thought that they would live in this world and have fun. The fun will continue.

When you came into the world, what did you do? After death, there is no questioning. There is no punishment. It was said while refuting these people, does a person think that this is how they will be left

lame? This interpretation is harmful and suggests that a person thinking about himself and believing that I will be left unattended is a big misunderstanding.

(Anwar Al Bayan)

Allah Ta'ala has established a firm and error-free system for the guidance of man from his birth to the death of the last man on earth through His messengers and His pious servants. From time to time, Allah sent His Prophets (peace be upon him) into this world according to the needs and circumstances of man, who continued to guide man. And Allah Almighty also says about those who believe.

اَحَسِبَ النَّاسُ اَنۡ يُّتۡرَكُوۡۤا اَنۡ يَّقُوۡلُوۡۤا اٰمَنَّا وَهُمۡ لَا يُفۡتَنُوۡنَ ﴿۲﴾

(Surah Al-Ankabut – 2)

Do people think that they will be left alone because they say, "We believe," and will not be tested (2)

This is a rebuke in the form of a question, meaning that Allah ﷻ will inevitably test His believing servants according to their level of faith, as recorded in the authentic Hadith:

Hasban means to assume, deny, or warn. The meaning is that people have considered themselves

so obsolete and untested that they will be exempted from only saying Amanah. This will not happen; instead, Allah will test them by causing them suffering and difficulties, for example, emigrating from their homeland doing Jihad, and they will have to bear all kinds of financial, life, and children's sufferings so that the sincere and the hypocrite should be a distinction between the one who is firm on the religion and the one who hesitates and doubts, and the one who is patient will get high ranks.

Baghwi (ra) mentioned that at first, Allah commanded only faith. Then prayer, zakat, and other laws were prescribed. Some people had difficulty complying with it, and this command became difficult for them; this verse was revealed to them. The meaning of the verse on the glory of the revelation will be that people have the idea that by believing (without the laws), they will be expelled and not be tested by sending other orders and prohibitions. Thinking alone prevents one from eternal hell and qualifies one to (sometimes) enter Paradise. But the attainment of ranks is associated with obedience and relinquishment of desires.

Allah Almighty says that We have tested people (severely) before. In other words, we have tested the prophets (AS) and the believers. Some prophets (AS) were torn with saws. Some were killed. Pharaoh continued to punish the children of Israel. Allah's old law states that righteous people are tested by suffering severe trials. All nations have gone through the same period of trials, so this old tradition cannot be violated in this age.

Allah knows both the truth and the liars; therefore, the purpose is not to acquire knowledge but to create an actual relationship (post-action) with the reality of the truth and the lies of the liars so that the true believers are separated from the false hypocrites. Distinguished, separated, and associated with reward or punishment. According to some, the meaning of the verse is that Allah will separate the truth from the false and reveal it so that the eternal knowledge of Allah will be manifested. Some have explained the meaning to help Allah separate the impure from the pure.

Allah Ta'ala says: Do the wrongdoers think they will escape Our grasp? Misdemeanours refer to disbelief and sins. It means that believers should not think that they will not be tested. The test will be taken by making you suffer so that you can be raised to a higher level,

and your enemy should not think that Allah will not punish them in this world and the hereafter. In this world, by the hands of Muslims (in the form of killing and imprisonment) and in the Hereafter, directly from Allah (in the form of Hell). The summary is that the Muslims will be tested by suffering, and as a result, they will be dominated. (Tafsir-e-Mazhari)

Allah Ta'ala also explained the relationship between human life and death and Nafs. He pointed to the Nafs as man's source of comfort, trials, and hardships.

Allah has said in the Holy Quran!

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ وَنَبْلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۗ وَاِلَيْنَا تُرْجَعُوْنَ ﴿٣٥﴾

(Surah Al-Anbiya – 35)

Everyone is going to taste death, and We shall make a trial of you with evil and sound, and to Us, you will be returned.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿٥٧﴾

(Surah al-Ankabut – 57)

Everyone shall taste death. Then unto Us you shall be returned.

Allah Almighty says while describing the state of Resurrection!

يَوۡمَ تَاۡتِىۡ كُلُّ نَفۡسٍ تُجَادِلُ عَنۡ نَّفۡسِهَا وَتُوَفّٰى كُلُّ نَفۡسٍ مَّا عَمِلَتۡ

وَهُمۡ لَا يُظۡلَمُوۡنَ ﴿۱۱۱﴾

(Surah al-Nahal – 111)

(Remember) The Day when every person will come up pleading for himself, and everyone will be paid in full for what he did (good or evil, belief or disbelief in the life of this world), and they will not be dealt with unjustly.

اَلۡيَوۡمَ تُجۡزٰى كُلُّ نَفۡسٍۢ بِمَا كَسَبَتۡ‌ؕ لَا ظُلۡمَ الۡيَوۡمَ‌ؕ اِنَّ اللّٰهَ سَرِيۡعُ الۡحِسَابِ ﴿۱۷﴾

(Surah Ghaffir – 17)

On this day, every person shall be reimbursed for what he earned. This day, no injustice (shall be done to anybody). Indeed, Allah is Swift in reckoning.

وَ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالۡاَرۡضَ بِالۡحَقِّ وَلِتُجۡزٰى كُلُّ نَفۡسٍۢ بِمَا كَسَبَتۡ

وَهُمۡ لَا يُظۡلَمُوۡنَ ﴿۲۲﴾

(Surah Al-Jasiya – 22)

And Allah has created the heavens and the earth with truth so that each person may be recompensed for what he has earned, and they will not be wronged.

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ۙ ﴿۱۴﴾

(Surah Al-Qayyimah – 14)

Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَ نَهَى النَّفْسَ عَنِ الْهَوٰى ۙ ﴿۴۰﴾

(Surah Al-Nazeaat – 40)

But as for him, who feared standing before his Lord and restrained himself from impure evil desires and lusts.

اِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ؕ ﴿۴﴾

(Surah Al-Tariq – 4)

There is no human being who does not have a protector over him (or her) (i.e., angels in charge of each human being, guarding him, writing his good and bad deeds).

On the day of Resurrection, the book of actions should be given into the hands.

Allah Almighty says!

اِقۡرَاۡ كِتٰبَكَ ؕ كَفٰى بِنَفۡسِكَ الۡيَوۡمَ عَلَيۡكَ حَسِيۡبًا ؕ ﴿۱۴﴾

(Surah Bani Israel – 14)

(It will be said to him)."Read your book. You are sufficient as a reckoner against you this Day."

In the same way, the good news is being given while mentioning the blessings of heaven.

فَلَا تَعۡلَمُ نَفۡسٌ مَّاۤ اُخۡفِىَ لَهُمۡ مِّنۡ قُرَّةِ اَعۡيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوۡا يَعۡمَلُوۡنَ ﴿۱۷﴾

(Surah Sajdah – 17)

No person knows what is kept hidden for them as joy as a reward for what they used to do.

It is said that the blessings there are much higher than described. He said that the equipment for cooling the eyes had been prepared for the people of Paradise. No eye can see what it is in the world, no ear has even heard of its condition, and no heart has even imagined it. Whatever you hear or read about

heaven, when you go to heaven, you will get much more than the blessings of heaven mentioned in the books of the Qur'an and Hadith; there are many more blessings besides them. The familiarity that comes from seeing and using something cannot be obtained from mere hearing, so the reality, state, and understanding of these blessings cannot be realized in the world. (Anwar Al Bayan)

On the authority of Hazrat Saad bin Abi Waqqas (RA), the Messenger of Allah (ﷺ) said: If something of the blessings of Paradise is revealed to the people of this world that a fingernail can pick up, then everything that is on the edges of the sky and the earth will be adorned and someone from among the people of Paradise will look into the world with which When his bracelets are revealed, his light will outshine the light of the sun. As the sun extinguishes, the light of the stars. The Messenger of Allah (ﷺ) also said that the whole world and everything in it is better than the place of a litter in Paradise. (Narrated by al-Bukhari)

In Surah Maryam, mentioning the desires of the Nafs, Allah Almighty says!

فَخَلَفَ مِنۢ بَعۡدِهِمۡ خَلۡفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ

فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ﴿۵۹﴾

(Surah Maryam – 59)

Then, there has succeeded them a posterity who have given up As-Salat (the prayers) [i.e., made their Salat (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts (Nafs). So, they will be thrown into Hell.

وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ﴿٦٢﴾

(Surah Mominun – 62)

And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.

As Queen Balqis appeared to Hazrat Sulaiman (peace be upon him) and said to herself about his misguidance of Nafs!

قَالَتْ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ وَ اَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٤٤﴾

(Surah Al-Namal – 44)

She said: "My Lord! Verily, I have wronged myself, and I submit (in Islam, together with Sulaimon (Solomon), to Allah, the Lord of the 'Aalamin (mankind, jinn and all that exists)."

Allah Ta'ala has created the Nafs so that it is opposed to sound and immediately attracted to evil. Laziness and sensuality are its characteristics, and it is the order of Allah that the Nafs should be kept away from it. Sometimes, it has to be tough and occasionally soft to improve itself. Sometimes, it has to be explained through words and actions because it is in his nature to become a seeker when he sees the benefit in something. Even if one has to bear laborious work, He takes it all. It is only necessary to remove it from the dream of negligence. Then, he accepts the truth. The best remedy for this is frequent remembrance of Allah.

Allah Almighty said!

يا يها الذين آمنوا اذكروا الله ذكراً كثيراً O

O believers! Remember Allah often

If the Nafs is explained well, it accepts the influence. To keep the Nafs right, it has to be closely and constantly monitored. With the slightest negligence, it becomes rebellious again. He starts putting off good deeds; nobody knows when death will come. Therefore, if a person does not prepare for death, what would be more stupid and ignorant than that?

O Nafs! So, you live in sins and disobedience to Allah's commands all day long. If you think that Allah is not looking at you, then you are a disbeliever. And if you

believe that Allah is watching but cannot do anything, then this is an even more significant misunderstanding and a greater crime. So, fear the wrath of Allah and do not invite His wrath. If one thinks that he will suffer the punishment of hell, he should first put his finger on the wick of a candle and test it. If he cannot bear it, then know that the fire of hell is thousands, millions of times hotter and more painful than this. It should always be kept in mind that Allah will punish every sin. He denies the Holy Qur'an and one hundred and twenty-four thousand Prophets (AS) if he thinks this is false.

O Nafs! If you say that Allah will not punish me, that He is Forgiving, Merciful, and Generous, then think that Allah is Mighty and Wrathful. Thousands of people, millions of people, are caught in hunger, disease, toil, and suffering. Will all their sufferings be in vain? One cannot reap a harvest without sowing the seed. In reality, the greed of the world covers the eyes. Nafs makes thousands of tricks and excuses. If today, the Nafs cannot bear even a little hardship, how will they take the pain and humiliation of the torment of hell? While the toil here is temporary, the punishment there is eternal. The Nafs always say Yes, I will repent. If you die before doing it, you will have nothing but regret. To say that after today, I will repent tomorrow, and, in this ignorance, he continues to repent tomorrow until he reaches the brink of death. If the wicked Nafs are

not kept in austerity and hardship for some time, it will not improve.

In the same way, to get knowledge, one has to go through the stages of hard work and discipline. Youth, strength, and health should be preferred over old age, weakness, and disease. Otherwise, there will be regret. If a person wants to go on a worldly journey, he makes all kinds of preparations in advance so that there is no difficulty on the journey and no one needs anyone in the foreign country he is going to. But there is no preparation for the goods of the Hereafter, whether he has what he needs or not. If not, then there is death. Man's good deeds do not benefit Allah Ta'ala, nor do man's sins harm Allah Ta'ala, whatever is for the benefit and loss of man.

Mahbub-e-Subhani Hazrat Sheikh Abdul Qadir Jilani (ra) says not to support the Nafs, desire, or follow anything else. You will find a treasure from Allah that will never perish, and guidance will come to you from Allah, after which there will be no misguidance. So, turn away from your sins and run to your Lord. When you repent, your outward appearance and inwardness should also repent. Repentance changes a person completely. Take off the clothes of sins. Be honest with Allah by repenting. All this is a concern of Nafs and nature.

1.1- A big Misconception

Some people have practiced austerities, trampled on the desires of the Nafs, and surrendered themselves to Allah Almighty, sitting in a corner and engaged in the remembrance of Allah. After some time, they started to discover. They began to know about hidden things. They would have been warned from the unseen if there was any negligence. They see prophets and angels in suitable forms and sometimes see themselves in heaven. It is possible that the situation is correct and like an actual dream. But dreams are seen by people who are asleep. Here, the awakened person dreams, becomes proud of it, and says that all things in the seven heavens and the earth have been shown to me. At this stage, he begins to understand that this is the perfect state of Wilayat. Even though he is not yet fully aware of the divine revelations, he thinks in his imagination that there is nothing else but what it has seen. That is, he has been given a tour of the entire universe. He has seen the factory as the whole of nature.

When this state is achieved, one considers oneself to have reached perfection. And thus, being happy and joyful, he gives up further toil and austerity, and the Nafs that were defeated become strong again. Here,

he made the mistake that when such things were revealed to him, he became oblivious to the deceitfulness of the Nafs and began to think that he had reached perfection. This is a great deception and fraud and should not be trusted. Yes, trust should be given only when its nature changes entirely, and the body becomes bound by Sharia and is so secure that no sin is committed by it anymore. Rasulullah ﷺ has taught a prayer for such an occasion.

اَللّٰهُمَّ اَصْلِحْ لِيْ شَأْنِيْ كُلَّهٗ وَلَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ

O Allah, fix all my affairs for me and do not leave me to myself (Nafs) in the blink of an eye.

The Messenger of Allah (ﷺ) is saying that if a Muslim neglects his Nafs even in the blink of an eye, then it has done its job, and we are the ones who sit completely satisfied on his behalf. No enemy should be taken lightly, and to ignore the greatest enemy of man is highly ignorant and fatal.

1.2 – Invasion of Nafs and Rescue Plan

The desires, longings, and demands of the Nafs are calling towards us, and by suppressing and killing these demands and longings of the Nafs, the other way (i.e., one's way), then his name is Mujahida.

It is human nature that he is quickly attracted to those activities in which he finds pleasure and enjoyment, and is a source of entertainment. The Nafs create the demands of desires in man, and if a man leaves his desires unrestrained and fulfills whatever requirement arises to get pleasure, then the result is that a man is no longer a human being but becomes an animal.

Allah ﷻ says in the divine.

{اَمۡ تَحۡسَبُ اَنَّ اَكۡثَرَهُمۡ يَسۡمَعُوۡنَ اَوۡ يَعۡقِلُوۡنَ ؕ اِنۡ هُمۡ اِلَّا كَالۡاَنۡعَامِ
بَلۡ هُمۡ اَضَلُّ سَبِيۡلًا }

Or do you think that most of them listen or understand? They are, but like cattle. Instead, they are even farther astray from the (right) way.

(Surah Al Furqan - 44)

As much as a person fulfills the desires of the Nafs, new desires will continue to arise, and restlessness and anxiety will increase because there is no end to them.

In today's developed nations, a wide range of facilities, both legitimate and illegitimate, are available, and opportunities abound to fulfill the wishes of the Nafs. But despite this, the rate of crime and abuse in this society is increasing. The Nafs always feel more pleasure in the illegitimate, attracting the person towards the unlawful. According to the survey, the cases of adultery in Western countries have increased to an alarming level because if lust is not controlled, its thirst is never reduced or quenched. After getting pleasure once, the Nafs immediately start moving towards other pleasures. Elders have given an example of this with the itch of a wound. When a wound is itchy, scratching it feels good and gives pleasure, but the more a person scratches it, the worse it gets.

Allah Ta'ala and Rasulullah (ﷺ) have said, "Do not follow carnal desires. It will create restlessness in you and make you fall into the pit of destruction." Allah Ta'ala and His Prophet (ﷺ) said to control the desires of the Nafs and taught ways to manage them. You will feel some difficulty and pain, and your heart will also be restless, but the force will be greater initially. If you show a little perseverance and control, this work will not be difficult, and you will also have peace of mind.

The characteristic of Nafs is that, if a person sees weakness, it becomes a lion and mounts the person.

But if he dares, all his tactics fail. There comes a time when a need for the Nafs arises; then, a person immediately understands that it is the evil of the Nafs and controls it. Otherwise, the example of the Nafs is that of a milk-fed baby who is never ready to wean, and he cannot eat solid food unless his mother forces him to do so.

Another tactic of the Nafs is: "Let's do it this time; if you think I won't do it again, it never comes again." Remembrance of Allah is very helpful in controlling the Nafs. It gives peace and resolution to the heart. Those accustomed to mentioning Allah find peace even in hardships and difficulties.

It is the promise of Allah, says Allah Almighty.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

As for those who strive in Our way, We will certainly take them onto Our paths,

(Surah Al Ankabut - 69)

Those who strive and work hard in our path, leaving the demands of the environment, society, Nafs, Satan, and desires and want to follow our command, then we hold their hands, that is, obtain help from Allah.

That is, the longings and wishes that are being born in the heart, even if they become blood and are

destroyed, but I have made up my mind that now I will walk according to the will of Allah, then the light of Allah Almighty will descend in his heart will begin to happen. Love for Allah Ta'ala will develop, hatred for sins will begin, and blessings from Allah Ta'ala will begin to be showered.

It should be kept in mind that initially, these things seem impossible, but if a person keeps moving forward with perseverance, all the obstacles and difficulties will disappear. When the love of Allah fills the heart, a person feels pleasure even in the face of challenges and obstacles. Love eases pain. Just like a mother stays awake all night for her sick child. She is more concerned about the child's health than sleep, and when the child recovers, she does not even realize how many nights she has spent awake.

It is the result of love for Allah Ta'ala that a person is inclined towards worship, and then obeying His orders does not feel burdensome, but if there is a violation by mistake, the heart becomes restless. And there comes a point where there is pleasure in crushing the desires of the Nafs. The sweetness of faith is obtained. When a person pleases Allah, Allah becomes his supporter and helper; his worldly deeds are also ignored, and he gets the reward of the hereafter.

Allah Almighty says.

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ O

and everybody will be paid in full for what he has earned, and they shall not be wronged?

(Surah Ale Imran - 25)

Another saying of Allah ﷻ in the Quran!

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَّمَا عَمِلَتْ مِنْ سُوْٓءٍ

تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًاۢ بَعِيْدًاۗ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۗ وَاللّٰهُ رَءُوْفٌۢ

بِالْعِبَادِ O

On the day when everybody shall find present before him whatever good he did, and whatever evil he wrought, he will wish there had been a wide space between him and that (day). Allah warns you of Himself, and Allah is compassionate to (His) servants.

(Surah Ale Imran - 30)

A person's health is determined by the fact that all the organs of the person for which he is designed are working correctly. For example, the eyes are seeing well, the ears are hearing well, and the hands are working correctly. The heart is doing its job properly. If any organ is not functioning correctly, we cannot call a person healthy. The food that a person eats, if it is pure and halal, then its effects are positive on the

organs; the organs do excellent and good work, and if we nourish this body with haram and impure foods, then its effects are sins and crimes. When a drug addict is craving drugs, it means that the person has made their body addicted to the wrong things. As a result, his Nafs desires and seeks bad things. He does not accept good things when they are given to him. This shows that the person is sick. Similarly, if there is no love and knowledge of Allah in the heart and his love is towards otherworldly things, it means that his heart is sick. He needs to be taken to a doctor who can treat him because this person is spiritually ill. The treatment of this disease is not possible without going to the company of Allah. Who prescribes the cure for his disease and then secretly corrects his defects while monitoring him. The hallmark of the reformation of the heart is to find peace in doing good deeds. Just as the Holy Prophet (ﷺ) used to say that the coolness of my eyes is in prayer.

Once, people asked Hazrat Sheikh Dawood Tai (ra) why he did not sit with people. He replied that if they do not reveal my faults to me, what is the use of sitting with them?

One way to improve yourself is to listen to what your enemy says about you because the enemy is always looking for flaws. Even if he exaggerates these defects, he must think about whether they are really in

him and then try to remove them. The second way is that if you see any defect in someone, immediately examine yourself to see if that defect is not in you. If they are not, he should thank Allah and not be arrogant, and if those defects are also present in him, he should worry and try to improve himself. A person who thinks well of himself and thinks poorly of others is very foolish. Always be aware of your faults. The Companions of Rasool-e-Akram (ﷺ) were very careful in this matter, constantly examining themselves. Some were so afraid that they used to ask people if I had become a hypocrite.

Allah says in the Holy Quran!

وَاَمَّا مَنۡ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفۡسَ عَنِ الۡهَوٰى ۙ O

فَاِنَّ الۡجَنَّةَ هِيَ الۡمَاۡوٰى O

whereas for the one who feared to stand before his Lord, and restrained his self from the (evil) desire, the Paradise will be the abode.

(Surah An Nazeaat: 40-41)

When the Holy Prophet (ﷺ) came back from a battle, he said to the Companions that we have returned from the minor jihad to the big jihad. The Companions said, "Which Jihad is that?" He said Jihad with Nafs. Prophet Muhammad (ﷺ) said, "Take care of yourself and don't worry about it." For disobeying Allah, He will

hold you accountable on the Day of Judgment and curse you. And your limbs will curse each other.

Hazrat Khawaja Hasan Basri (ra) used to say that the Nafs need a tighter rein than any loud and rebellious animal.

When the permissible things of the world nourish the Nafs, the world's desire arises in its heart, and then the world becomes a paradise for it, and death becomes an undesirable thing for it. Negligence occurs in the heart. Remembrance of Allah and worship do not bring sweetness. It becomes disobedient if you don't give yourself more than permissible. And when one is tired of the world, the desire for the blessings of the Hereafter arises. A tasbih in a state of sorrow and brokenness affects his heart so much that in a state of joy and comfort, the same tasbih does not.

So, the person who is fond of arrogance should abandon it. He who gets relief from wealth should spend wealth. In the same way, separate the things that cause him comfort and peace other than the love of Allah Ta'ala and set his heart on something eternal. It is unwise to attach one's heart to mortal things.

1.3 - The Temptation

The attraction of the Nafs towards something wrong is called Waswasah (temptation). Whether it is a matter of disbelief, shirk, or any sin, good ideas that arise spontaneously in the heart are called inspiration.

Waswasah is of two types:

One is involuntary, and the other is voluntary. It is said that waswasah starts to arise in the heart involuntarily, and the Nafs start working on it. If the thought of sinning appears in the heart, it should be shaken. Sometimes, such an idea feels pleasure even considering this sin. Sins are related to beliefs as well as character. As long as he does not do anything in practice, there is no sin on him, but Allah has rewarded him for trying to remove this thought from his heart and mind. Due to this idea, if anxiety and sorrow arise in nature, then this attack of the Nafs can be easily controlled.

The second type of Waswasah is optional. In this type, whenever the thought of a sin arises in the heart, a person begins to enjoy it rather than shake it off. And keeps thinking about it. It is also not a sin unless one acts on it. However, keeping the thought of sin in the heart is very dangerous because it then becomes the cause of sin. Then, the Nafs showed him different ways and offered interpretations of how to do it. And makes

light of this sin. Some sins are related to faith, such as polytheism, disbelief, hypocrisy, malice, envy, arrogance, etc., and some sins are related to organs, such as adultery, theft, intoxication, forbidden food, etc.

Difference between inspiration and temptations:

There was an incident with Hazrat Sheikh Abu Saeed (ra) while visiting Tous from Nishapur. Sheikh Abu Muslim Farsi (ra) was with him. It was a frigid season. Abu Muslim (ra) thought he should cut his waist belt into two pieces and wrap it around the feet of Hazrat Sheikh Abu Saeed (ra) to protect him from the cold. But in the second moment, the Nafs objected, arguing that it was precious, so he stopped acting on his idea. One day, there was a gathering of scholars in Tous. Sheikh Abu Muslim Farsi (ra) submitted! Oh, Sheikh! What is the difference between satanic inspiration and inspiration? In response, he said! Inspiration is when you were told to cut off the loincloth and protect your feet from the cold, and the evil whisper prevented you from doing so.

(Qasas al-Auliya)

1.4 - Difference between Spirit (Ruh) and Soul (Nafs)

Scholars and wise people have described the eight meanings of Nafs. Life, Blood, Water, Sperm, stercoraceous, Courage, Body, and Hands. And Nafs has twelve meanings. Life, Wind, Word, Holy Spirit, Rain, Revelation, Sorcery, Messiah son of Maryam (AS), Angel of Life and Mercy of Almighty. (Tabeer-e-Ruya)

Soul (Ruh) is the name of a subtle body whose source is the physical heart. The Ruh spreads through the veins and arteries to all the body's organs from this center. The permeation of the Ruh throughout the body gives life to the body and enables the senses to function. If a light bulb is lit, the whole room gets light. This proved that the Ruh is the lamp of life. As long as this lamp is lit, there is life, and when the lamp is extinguished, life ends.

Allah Almighty said in the Holy Quran!

وَيَسْـــَٔلُوْنَكَ عَنِ الرُّوْحِ ۗ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَمَآ اُوْتِيْتُمْ
مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ۝

(Surah Bani Israel - 85)

And they ask you about the soul (Ruh). Say, the soul (Ruh) is something from the command of my Lord, and you are not given from the knowledge but a little.

Allah ﷻ says in another place!

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ۝

When I form him perfect, and blow in him of My spirit, then you must fall down before him in prostration.

(Surah Al Hijr - 29)

A soul (Ruh) in a human body is a sign of life. This is the unique thing that distinguishes man from other creatures. With the breath of this Ruh, Allah Almighty transferred all the attributes in man so he could carry what the mountains and other powerful creatures could not. He also adorned himself with Ashraf al-Makhloqat's medal. However, due to the Nafs' negative movement in man, he forgot many covenants made with Allah Almighty and became ungrateful and disobedient.

Allah ﷻ says in the Qur'an!

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ ۝

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۝ ثُمَّ سَوّٰىهُ وَنَفَخَ فِيْهِ مِنْ
رُّوْحِهٖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۗ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝

who made well whatever He created, and started the creation of man from clay. Then He made his progeny from a drop of semen, from despised water. Then He gave him a proportioned shape, and breathed into him of His spirit. And He granted you the (power of) hearing and the eyes and the hearts. Little do you give thanks.

(Surah As Sajdah: 7-9)

Allah Ta'ala has also mentioned Hazrat Gabriel (peace be upon him) and Revelation with Ruhl in the Holy Quran. The religious elders say it is tough for one who has not practiced full ability to understand the reality of the Ruh. Because to understand the existence of the Ruh, a standard of intellect is required.

Hazrat Abul Qasim Quashari (ra) says that the source of Akhlaq-e-Hamida (morals) is Ruh, and the name of the source of bad morals is Nafs. They both have a subtle body, but angels are light, and devils are created with fire. Angels were born from light, and devils were born from fire. In other words, good morals and desirable qualities appear from the Ruh, and morals seem to come from the Nafs. If we study the Qur'an and Hadith carefully, it is known that lust, lust, and sinful tendencies are attributed to the Nafs.

Allah ﷻ says,

وَاُحۡضِرَتِ الۡاَنۡفُسُ الشُّحَّ

Avarice is made to be present in human souls.

(Surah An Nisa - 128)

Another saying:

وَاَمَّا مَنۡ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفۡسَ عَنِ الۡهَوٰى O

whereas for the one who feared to stand before his Lord, and restrained his self from the (evil) desire,

(Surah An Nazeaat - 40)

These verses attribute lust, greed, and evil desires to the soul.

Messenger of Allah (ﷺ) says:

اعدی عدوک نفسک التی بین جنبیک

(Bayhaqi. Ibn Abbas RA)

Your greatest enemy is the one by your side *(Nafs).*

It is said in the hadith that he is a wrestler and a strong person who can tear down his Nafs in times of grief, but he did not say that he can tear down the Ruh. In

other hadiths, it has been encouraged to wage jihad against the Nafs, and the jihad of the Nafs has been called Jihad-e-Akbar. But doing jihad with the Ruh is not mentioned in any hadith. Nafs has been declared man's greatest enemy in some places, and it lies between two aspects. At the same time, the Ruh resides throughout the body, from head to toe. It was narrated from Hazrat Khaziymah bin Hakeem (RA) that I asked the Prophet (ﷺ) about the location of the Nafs, and he (ﷺ) said: It is in the heart.

Almighty Allah dictates!

وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا
مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى
يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ۗ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ O

Quite a number of the People of the Book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.
(Surah Al Baqarah – 109)

The Quran says in another place!

وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَاۗءَنَا لَوْلَآ اُنْزِلَ عَلَيْنَا الْمَلٰۗىِٕكَةُ اَوْ نَرٰي رَبَّنَا ۭ
لَقَدِ اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيْرًا O

Said those who do not even expect to meet Us: Why are the angels not sent down to us, or why do we not see our Lord? Indeed, they think too highly of themselves and have gone too far in rebellion.

(Surah Al Furqan - 21)

In the Qur'an, Allah describes the word of Prophet Joseph (AS)!

وَمَآ أُبَرِّئُ نَفْسِيٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓ ۚ
إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ۝

And I do not absolve my inner self of blame. Indeed, man‘s inner self often incites evil unless my Lord shows mercy. Indeed, my Lord is the Most Forgiving,

Very-Merciful.

(Surah Yousuf - 53)

The Nafs calls to evil; if the heart is a believer, it obeys the Ruh. In Tabqat Ibn Saad, it is narrated from Wahib Ibn Mumba (ra) that Allah Almighty first made Adam (A.S.) dummy with water and clay, then created a Nafs in him, and later breathed into him a Ruh. It is known that Ruh is different from Nafs. Also, the Ruh is related to the world of immortality, and the Nafs are associated with the world of creation.

Allama Ibn Jozi's book Zayd al-Maisar, in the commentary of Surah Al-Zumr, narrated from Hazrat Ibn Abbas (RA), that man is a combination of Ruh and Nafs. Man perceives and discriminates with the Nafs and breathes and moves with the Ruh. When a person sleeps, Allah seizes his Ruh but does not seize his Nafs.

Ibn Jarij (ra) says there is a Ruh in man, a Nafs, and a veil between them. While sleeping, Allah seizes the Ruh and returns it when awake, and when Allah intends to kill someone while he is asleep, He does not return his Ruh and seizes the Ruh.

1.5 – Difference between attacks of Satan and Nafs

If the thought of a sin comes into the heart and a person shakes it off, and after that, the idea of another sin arises in the heart, then understand that it is a Waswasah of Satan.

If the thought of sin comes into the heart and a person wants to shake it off, and the idea of sin comes back again and again, then understand that it is an attack of the Nafs.

The attacks of Satan create doubts, and the attacks of the Nafs create lust. Satan targets the believers. That is, he uses tactics to shake beliefs. Prevents worship on various pretexts. Damages the condition of beliefs. It creates despair from Allah Almighty and complains about the non-acceptance of supplications. Attracts other than Allah. He presents it as a justification for asking other than Allah. It renders them pleasing and impressive. The attack of the Nafs makes a person inclined towards physical pleasures. It says to sin once and then seek forgiveness from Allah Ta'ala. Allah Ta'ala is Forgiving and Merciful. Nafs tries to tarnish a person's character. Creates laziness in good deeds and gives long hopes.

There is only one way to avoid Satan: a remembrance of Allah Ta'ala. By this dhikr, the spirit of Satan is destroyed, and he fails in all his tactics. The heart will be protected from evil whispers when something else enters the heart. When the remembrance of Allah Ta'ala is present in the heart, Satan will not get a chance to enter it in any way. Doctors say that everything is treated by its opposite.

Allah ﷻ says in the Qur'an!

إِنَّ الَّذِيْنَ اتَّقَوْا إِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا
فَإِذَا هُمْ مُّبْصِرُوْنَ ۝

Indeed, when any instigation from Satan touches the Allah-fearing, they become conscious (of Allah), and at once, they discern (the reality).

(Surah Al Aaraf - 201)

The Messenger of Allah (ﷺ) said, "Satan circulates in the human body along with the blood; restrict his passage with hunger." Mujahid (ra) says that the devil is overshadowed in the heart. When the owner of the heart takes the name of Allah, it becomes depressed and shrinks down, and when a person is heedless, it again casts a shadow on the heart.

How to avoid Satan's deception:

Once, Makhdoom Johannian Jahan Gasht (ra) said that I returned from Makkah to Bhakkar, and the people told me that there was a dervish living in a mountain cave near Alwar (India) who claimed that Allah had forgiven him for praying. Hearing this, I went to him. Nobles and people surrounded him. I approached him. I did not greet him but sat near him.

I asked him why you do not pray, although the Holy Prophet (ﷺ) said that the difference between a believer and an unbeliever is through prayer. This dervish replied that Gabriel (peace be upon him) comes to me and brings food from heaven. He conveys Allah's greetings to me and says that your prayer has been forgiven because you are very close to Allah. I said to this dervish, "Are you talking nonsense?" The prayer was not ignored by the Messenger of Allah ,ﷺ and how was it for an ignorant person like you? Satan, not Gabriel (as), comes to you and deceives you. Gabriel (peace be upon him) is an angel who brings revelation and does not come to anyone except the prophets (AS). But the food that comes to you is also downright filthy. This dervish said that the food is very delicious. I told him that if that angel comes to you now, then you should recite:

لا حول و لا قوۃ ا لّا با للّٰہ العلی العظیم.

I went to this dervish again the next day. He saw me and fell at my feet. And he said to me that I did what you said. When that angel came, I recited.

لا حول و لا قوۃ ا لّا با للّٰہ العلی العظیم.

He immediately disappeared before me, and the food he gave me fell from my hands. Even all my clothes became unclean. After that, I made this prayerless dervish repent and recited the Qaza salat for the number of prayers he had missed.

(Tazkirah Auliya-e-Pakistan)

1.6 - Three Principles of Conduct

Wisdom force, Power of desire, Power of anger

These are the things needed to achieve one's goal in one's life or to avoid something harmful, whether worldly or related to the life hereafter. One of them is the power by which man understands his profit and loss. This force is called rationality (قوتِ عقلیه). The force of striving to obtain desirable and beneficial things is called libido (قوتِ شهویه). And the effort to avoid and defend against harmful things is called the force of anger (قوتِ غضبیه).

These three actions have three levels: inflation, Deficiency, and moderation. The exaggeration of the power of reason is to take the intellect to such an extent that it denies divine revelation, and its transgression is to believe in superstitions and supernatural things so much that it wanders in the delusions of ignorance. The exaggeration of sexual power means that the distinction between halal and haram is lost. His wife and non-wife should all be equal in his eyes. Become so greedy for wealth that the difference between your wealth and others' wealth disappears. The opposite sign of sexual desire is that he starts abstaining from his wife as well. He should become so immersed in worship and asceticism that he leaves his social, moral, and religious responsibilities

and needs. The excess of the power of wrath is that a person becomes a tyrant, with whom he disagrees, is ready to kill him, and becomes like a beast. And its negative is becoming so soft as to become irrelevant. Things that should be angered, for example, the honour of religion and prophethood or honour, still do not get angry. The moderation of these three forces is to use them where the Shariah has permitted and not to use them where they have not been approved. The level of moderate intellectual power is called "Hikmat," the intermediate level of sensuality is called "chastity," and the average level of anger is called "Shujaat." The combination of wisdom, purity, and courage is called "Adalat." Accordingly, Ummat-e-Muhammadiyah ﷺ is called Ummah-e-Wasta. That is why the Messenger of Allah ﷺ liked moderation.

The Shariah has given us an education in which all advantages and disadvantages are exempted. We must get the education of Sharia; then, we will not need to imitate any nation in civilization. Keeping in mind our needs and constraints, the Messenger of Allah ﷺ has given such comprehensive teachings in which there is no risk of harm but only comfort. If Muslims fully follow the teachings of Sharia, then success is a success. Both physically and spiritually in this world and the hereafter. (Shariah and Tariqat)

2.0 - Types of Nafs

There are different qualities and states of the Nafs of human beings. Scholars of religion have described different types of Nafs in the light of the Quran and hadiths. In which the three famous types are discussed in more detail. Every human being is in one of these levels.

2.1 - Nafs-e-Ammarah
(Beastly Propensities)

This level is at the lowest level in the condition of the Nafs. In this state, a person is always inclined towards sin and worldly pleasures, lusts, and vices. A person under the influence of Nafs-e-Amara is full of hatred, jealousy, and anger in his heart. There is a lack of stamina. Doing good seems as tricky as a mountain. There is great pleasure in backbiting, telltale, and fault-finding. Earning and eating wealth in forbidden ways is his beloved practice. There is a lot of interest in the illegal things of Allah. In short, a person with this state of mind is ultimately a toy in the hands of Satan. He continues to generate evil thoughts and whispers on his own, without external provocation. Sometimes, whispers are so strong that he doesn't think of them as whispers but starts to think of them as reality. As a result, those whispers start to intrude on beliefs and go

astray. His strength and temperament are dominated by animalism. Intense willpower and abundant remembrance of Allah are required to eliminate this condition. The most prominent characteristic of Nafs-e-Amara is arrogance.

Allah ﷻ says!

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا
كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ O

Then, how is it that every time a prophet came to you with what did not meet your desires, you grew arrogant? So, you gave the lie to a group (of the messengers) and killed others.

(Surah Al Baqarah – 87)

Quran says about Joseph (AS)

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ
إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ O

And I do not absolve my inner self of blame. Indeed, man's inner self often incites evil unless my Lord shows mercy. Certainly, my Lord is the Most-Forgiving, Very-Merciful.

(Surah Yousuf – 53)

Maulana Rumi (ra) says, while mentioning the animal nature of the Nafs.

I have seen many people without clothes on their bodies and many clothes without humans in them.

Allah ﷻ mentioned in the Quran regarding Abel and Cain!

فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ۝

His self, however, prompted him to kill his brother, so he killed him and became one of the losers.
(Surah Al Maida - 30)

2.2 – Irascibility (Nafs Lavamah)

The second stage of the Nafs of human beings is to travel towards goodness.

Allah ﷻ says in the Qur'an!

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝ وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

I swear by the Day of Resurrection, and I swear by the self-reproaching conscience, (that Resurrection is a reality.)
(Surah Al Qayamah - 1,2)

A light is born in the heart of a person who comes to this level. In Nafs-e-Amara, the Nafs is in total darkness; in Nafs-e-Lavamah, it becomes visible, differentiating between good and evil in the human heart. For this reason, he starts to consider sin a sin; otherwise, in the

state of Nafs-e-Amara, he does not view sin as evil. If a person with this condition commits any sin or transgression, he immediately realizes it and starts regretting and blaming it and feels depressed. This is the place from where a man can begin his journey of reformation. Gradually, he grows disgusted with sin and considers avoiding it. There is peace in avoiding forbidden activities. He starts to fear hell, longs for paradise, avoids terrible deeds, and tries to do good deeds. There is joy in helping people and benefiting them. The attraction towards Halal increases. He begins to hate words and vices, but is still not entirely out. Avoids fraud and deception. Another name of the same rank is the Zameer (conscience).

Objections and criticisms of others are still found in a person with this status. The elders gave the example of the Nafs in such a way that it is where the rebellious horse of the Nafs can be reined in. If the horse's reins are fixed, the rider has the will to take him wherever he wants, and if there is no rein, it is up to the horse to pick up the rider and kick him wherever he wants. In the state of Nafs-e-Lavamah, moderation occurs in life. Start to review your actions. Remembrance of Allah is very helpful in purification and spiritual development.

When a person grows in self-love, the desire for goodness and obedience to Allah is born in him. Hatred arises from sin and evil. The light of the heart begins to develop. Good thoughts are born. From

goodness and righteousness, attraction is born. One feels excellent joy by doing good deeds, and if one commits a sinful act, one feels very sorry for oneself. The desire to give charity increases, and nature is attracted towards trust and contentment. Good morals, such as humility and modesty, are born. The blackness of the heart begins to turn into the whiteness of light. He does not stoop to do good deeds or talk about people.

2.3 – Nafs-e-Mutmainnah (Self-satisfaction)

This is the third level of Nafs. At this point, a person becomes completely clean from sins and evil deeds. He does good deeds and always cares for goodness. The fear of Allah remains submerged. He becomes possessed of excellent and pure qualities.

Allah Almighty says in the Divine Word.

يَٰٓأَيَّتُهَا ٱلنَّفۡسُ ٱلۡمُطۡمَئِنَّةُ O

(As for an obedient man, it will be displayed to him.)
O content soul,
(Surah Al-Fajr - 27)

Secure Nafs are the Nafs of honourable saints. This place is also called the (ولایتِ صغریٰ) minor guardianship. The human is satisfied with his destiny and voluntarily

agrees. He is grateful for the blessings of Allah and endures hardships and sufferings with a smile and patience. He does not complain about deprivation.

Allah ﷻ says another place.

اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَىِٕنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ۗ اَلَا بِذِكْرِ اللّٰهِ تَطْمَىِٕنُّ الْقُلُوْبُ O

the ones who believe and their hearts are peaceful with the remembrance of Allah. Listen, the hearts find peace only in the remembrance of Allah.

(Surah Ar Raad - 28)

Anxiety and restlessness disappear in the state of self-satisfaction. Mysteries, facts, and anecdotes begin to be realized and acquired. Man begins to walk on the straight path, and his wisdom and understanding increase. He prays to be a supplicant in the presence of Allah, but he is delighted with the will of Allah. Became Mustijab-al-Dawah, and sometimes blessings also appear. It works against the spread of evil among the people and brings others out of it. Acts against innovations and encourages people to adopt the correct form of religion. He also follows the Sunnah of the Prophet ﷺ and urges others to do so. The unique attributes of a satisfied Nafs (Nafs-e-Mutmainnah) include contentment and gratitude, humbleness and trust, forgiveness and mercy, and abundance of worship of Allah.

When there is progress in the self-satisfied (Nafs-e-Mutmainnah), the closeness of Allah is attained. Some Sufiya and Mashaikh have mentioned these qualities separately. Conditions and feelings change in this Nafs. When the conditions and effects of the Nafs change, their commands change, and, as a result, their ranks and positions also change.

Razia Nafs is the state of self-satisfaction (Nafs-e-Mutmainnah) in which a person is satisfied with the commands of Allah and the conditions sent by Him and does not feel any trouble or distress in the heart. He gladly accepts the trials sent by Allah and tries his best to fulfill them. Allah's decisions are taken willingly, and happiness and contentment remain in the heart. He is pleased with Allah Almighty in every situation.

Allah ﷻ said in the Quran!

ارْجِعِيٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ

Come back to your Lord, well-pleased, well-pleasing.

(Surah Al Fajr - 28)

In Surah Maryam, Prophet Zachariah (AS) said, in addition to praying for his son, that He be happy with you in every situation.

يَّرِثُنِيْ وَيَرِثُ مِنْ اٰلِ يَعْقُوْبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝

Who inherits me and inherits the house of Ya'qub. And make him, My Lord, a favourite one.

(Surah Maryam - 6)

The salient features of these Nafs are piety and asceticism, love of Allah, abundance of remembrance, aversion to non-Allah, gentleness in nature and the manifestation of good manners, maturity in struggle and austerity, and sometimes the appearance of breaking habits. There is purity in thoughts and actions.

When a person is satisfied with Allah Ta'ala in every situation, and there is no change or deficiency in this satisfaction, then the result is that Allah is pleased with him and elevates him to the position of self-satisfied (Nafs-e-Mutmainnah). This means that Allah is also delighted with his action now. At this point, he is granted what he has asked of Allah Ta'ala. This Tawfiq also comes to him who is pleased with Allah Almighty in every situation. Companions of Rasool Akram (ﷺ) were in this position. And Allah Almighty has described their glory.

In Surah Al Fatah, Allah ﷻ says.

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ

Allah was pleased with the believers when they were pledging allegiance with you (by placing their hands in your hands) under the tree

(Surah Al Fateh – 18)

Allah ﷻ says elsewhere.

ارْجِعِيٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۚ

Come back to your Lord, well-pleased, well-pleasing.

(Surah Al-Fajr – 28)

Another place describes the splendour of Hazrat Ishmael (AS), as mentioned in the Quran.

وَكَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ ۗ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا O

He used to enjoin Salah and Zakat upon his family and was a favorite to his Lord.

(Surah Maryam – 55)

This is an exclusive attribute of the prophecy: committed, obeys Allah ﷻ and distances from idols and evils, secluded, and has an abundance of Worship.

3.0 - Evils of Nafs (soul)

3.1 – Font of Foods

Sometimes, the Nafs are very much inclined towards tasty foods. In this hobby, the sense of decision whether this food is halal or haram is lost. Has this been obtained in a halal way, or has it been got in a haram, illegitimate, and usurping way?

It should be considered that Jannah is forbidden to nourish the body with forbidden food. Halal food keeps the heart soft and tender, so one feels pleasure in prayers. Arrogance and recusancy do not arise in the Nafs. The attraction of sins decreases. A person should not overeat even if the sustenance is halal. Before going cram, leave two or four mouthfuls. It hurts the Nafs to realize the blessings of Allah. The hungry and people with low incomes are pitied and sympathized with. Sometimes, the soul (Nafs) is strongly inclined to savoury and delicious meals. It cannot be realized in this hobby that food is halal or haram. It has been obtained by lawful means or received through unlawful and illegitimate methods and usurpation.

وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۝

(Surah Al Aaraf - 31)

And eat and drink, and do not be extravagant. Indeed, He does not like the prodigal.

The event explains the Nafs:

Hazrat Hasan Basri (ra) asked his servant to bring me bread and fish from the market one day. When he got it and placed it in front of him, he said, "Wa-Allah, what does a sinful servant have to do with eating such delicious food?" The servant asked! Huzur: I brought bread and fish at your request. He shouted and started crying. He ate nothing tasty for forty days and said: O Nafs! I punished you because you desired delicious food. In this way, he explained to his Nafs for self-purification that to follow the path of Allah, accept whatever Allah gives, and do not wish for yourself.

(Khazina-Al-Asfia. Vol. II)

For purification opposing the Nafs:

Hazrat Dhul-Nun Masri (ra) spent his whole life fighting against his own Nafs. He said that a person who is at peace with Nafs cannot be a friend of Allah. Like normal humans, he also craved delicious food but never fulfilled his desire. Once, on the night of Eid,

when his Nafs asked him for some delicious food today, he said, "If you finish the Qur'an in two rakats, I will fulfill your wish." Nafs accepted his condition and spent the entire Quran in two rakats.

After finishing the Qur'an, he brought delicious food, took the first morsel, pulled his hand, and stood up for prayer. When people asked him why, he said that after the first bite, the Nafs were happy, and that today, after ten years, his wish was being fulfilled. So I left the morsel in my hand and said I would never let this wish come true. But after some time, a person came with a pot of good food and said I was inferior and hairless, but today, because of Eid, I cooked food and slept. The Prophet Muhammad ﷺ visited me in a dream, and he said, "If you wish to meet me in Mahshar, then give this food to Dhul-Nun." And convey to him that he should temporarily make peace with Nafs and taste two bites of this food. After hearing this message from the Holy Prophet (ﷺ), he tasted excellent, tasty food for the first time in ten years.

(Tazkirah-tul-Auliya)

3.2 - Abundance Talking

Nafs enjoys speaking more. Because of his habit of talking too much, he falls into many sins and troubles. Many mistakes and inconsistencies happen, including lying, backbiting, taunting, boasting, arguing for no reason, laughing at or insulting others, hurting others, etc.

Imam Ghazali (ra) writes that when a person speaks, he is not free from three situations. Either that word is good, or that word is evil, or else it is neither good nor bad. Saying evil is an apparent evil and sin. As for the word, neither good nor evil has become invalid, and abstinence from literalism is obligatory as a rule and as a matter of reason. Therefore, a person must think carefully before saying anything. Get into the habit of talking less. If you can't control talking at the party, then take solitude. It should be remembered that most arrests will be due to the tongue in this world and in the Hereafter.

The evils of the tongue are innumerable, and no strategy is better than silence. Therefore, as much as possible, a person should remain silent. It has been the way of the elders and saints of Allah that they used to eat, drink, sleep, and speak only according to necessity. It has been mentioned in the Holy Hadith that he who remained silent was saved. The

Messenger of Allah ﷺ said! He who is protected from the evils of the stomach, private parts, and tongue is covered from everything. Hazrat Mu'adh bin Jabal (RA) asked the Messenger of Allah (ﷺ) which action is best, so the Prophet (ﷺ) took out his clean tongue and put his finger on it, meaning silence. Hazrat Umar Farooq (RA) says that once he saw Hazrat Abu Bakr Siddique (RA) pulling his tongue with his fingers. I said! O Khalifa-tul-Rasulullah! What are you doing? He said that he has made me suffer in many matters.

The Messenger of Allah ﷺ said! Whoever believes in Allah and the Last Day, tell him to speak well; otherwise, he should remain silent. He (ﷺ) said! When you find a believer who is quiet and severe, approach him; he will not be without wisdom. Hazrat Abdullah Bin Masoud (RA) says nothing deserves to be imprisoned more than the tongue.

One day, the Messenger of Allah (ﷺ) said that a person from among the people of Paradise would come here. Hazrat Abdullah bin Salam (RA) entered through the door. The good news has been given. Find out what action has led to these tidings. He said that my actions are small, but I have never asked people about work unrelated to me, nor have I done any harm to people. The sign that a person's faith is true

and correct is that he should leave behind useless words and deeds.

Due to the abundance of words, there is a fear of suffering from a great evil, which is that he curses others. A person suffering from this disease sometimes does not hesitate to condemn meaningless and inanimate things. Because of a habit of talking too much, a person says things he does not mean. Allah Almighty has forbidden it.

Allah ﷻ says,

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ○ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ
اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ○

O you who believe, why do you say what you do not do? It is severely hateful in Allah‘s sight that you say what you do not do.
(Surah As Saf: 2-3)

3.3 - Backbiting

Despite being aware of it, backbiting is a common sin in our society.

Allah ﷻ says about Backbiting in the Holy Qur'an!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا
تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ
مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ۝

O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out faults of others), and do not backbite one another. Does one of you like that he eats the flesh of his dead brother? You would abhor it. And fear Allah. Surely Allah is Most-Relenting, Very-Merciful.

(Surah Al Hujuraat - 12)

The Holy Prophet (ﷺ) said that backbiting is worse than adultery because repentance is accepted from adultery. Still, backbiting does not accept repentance unless the one who has been backbiting forgives. It is backbiting to speak behind a person's back so that if said in front of him, he would be angry, even though it is true. And if he talks about something that is not true, then it is slander and a greater sin than backbiting. It is

forbidden whether it is said by the tongue or by the gestures of the eyes or hands.

Abu Dawood (ra) narrated on the authority of Hazrat Anas (RA), the Holy Prophet (ﷺ) said: "On the Night of Miraj, I passed by people whose nails were made of copper, with which they were scratching their faces." I asked Gabriel (peace be upon him) who these people were, and he said that they used to eat people's flesh and were in search of their shame (i.e., used to backbite).

Allah ﷻ says!

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۙ

Woe to every backbiter, derider

(Surah Al Hamzah -1)

The most significant disadvantage of backbiting is that the person's good deeds are recorded alongside his backbiting. The backbiter should think that I am uncovering someone else's faults. How would I feel if someone else exposed my faults? This is such a dangerous disease that it often occurs even in good people, and they don't even realize it. The main evil of this disease is that backbiting creates mistrust, which causes differences in hearts and quarrels. Backbiting has been said to be worse than adultery, and suspicion is the worst of lies. In the heart of a person

who is addicted to backbiting, the darkness is covered, and the light of Allah rises from the heart. Backbiting is an unpleasant sin whose worldly loss manifests in hatred and quarrels, and one's good deeds are wasted hereafter. Allah will not forgive the one who backbites until the one who is backbiting forgives him, and the most dangerous thing is that if he backbites a dead person, he cannot even ask for his forgiveness. In the Hereafter, he will have to give good deeds from among his famous good deeds, where people will be worried about one good deed. Allah takes away the glory of the backbiter's face.

The way to avoid Allah's punishment is to ask for forgiveness from the person who has been bitten and to pray for that person's forgiveness. If he is in a gathering where backbiting is happening, he should dare to forbid them, and if they do not stop speaking, he should get up from there because both the backbiter and the listener are equally guilty. One of the remedies for backbiting is to tell the person who backbites me that I said this about you, forgive me, or punish me. This work is difficult, but it will be beneficial in the future.

The religious elders have given eight reasons for backbiting.

1) Is angry with the person for some reason. It is folly to put oneself in hell because of someone's displeasure. One should restrain one's anger; Allah Ta'ala rewards that, too.

2) To gain the support of others so that people consider this person good compared to him. It is foolishness to anger Allah for the sake of people's happiness.

3) Narrating the faults of others in front of people to cover up one's own faults. It should be thought that if I describe the faults of others, I cannot escape from my faults and give the existing virtues to the one I am backbiting. Where is this wisdom?

4) One of the reasons is that man wants to show himself to be good in front of people. He craves praise from people. He likes to call himself superior to others, and he knows there is no quality in me that would make me stand out, so he seeks to fulfill this desire by making others appear inferior.

5) The fifth reason is jealousy. When one is admired and respected because of one's knowledge, wealth, and high status, one burns with it. And by finding fault in him, he satisfies his negative feelings.

6) The sixth reason is mockery to satisfy oneself by making fun of someone and humiliating them. On the day of Mahshar, Allah will disgrace him in the same way as he disgraced others.

7) If someone is hurt and he is doing evil to him. It is okay if he is doing evil in a place where he expects justice. Otherwise, if it is being said everywhere, then it is wrong. If he is patient with it, Allah will ease his difficulty and reward him for his patience.

8) Getting angry with someone just for the sake of Allah and calling him wrong in front of people. This also requires extreme caution.

3.4 - Slander

Allah ﷻ says!

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَأْتُوْا بِاَرْبَعَةِ شُهَدَاۤءَ فَاجْلِدُوْهُمْ
ثَمٰنِيْنَ جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًاۚ وَاُولٰۤىِٕكَ هُمُ الْفٰسِقُوْنَۙ

Those who accuse the chaste women (of fornication), but they do not produce four witnesses, flog them with eighty stripes and do not accept their evidence anymore. They are the sinners,

(Surah An Noor - 4)

The Prescribed Punishment for Slandering Chaste Women

And those who accuse pious women of fornication and do not bring four witnesses against it, then beat them with the same stroke and never accept their testimony, they are the wrongdoers.

In Islam, the honour and reputation of a believing man or woman are significant if a man or woman accuses a chaste man or woman of adultery in clear words, for example, saying, O adulterer or harlot! So, the person who has been slandered should demand from the judge that such-and-such a person has said such-and-such to me; then the judge will punish him with the

same lashes in case of slander. This is called Hadd-e-Qazaf.

This is the physical punishment of a slanderer, and there is another punishment besides that the testimony of a person who has been punished for slander will not be accepted. If he repents, the sin will be forgiven, but the testimony will still not be accepted. His place of honour was taken away forever because he sought to tarnish another's honour.

As explained earlier, since adultery is the most damaging and heinous of all crimes for society, its punishment is also the most severe under Islamic law compared to all other crimes. Hence, the requirement of justice and fairness necessitated special care in proving this act. Without having prescribed evidence under Islamic law, no one should dare accuse any man or woman of adultery. Therefore, Islamic law has made it mandatory to produce four honest, equitable, just men as witnesses to the crime, without which the accusation of adultery is declared a big crime by itself, for which the prescribed punishment *(Hadd)* is eighty stripes. Given this mandatory provision, one would dare accuse of adultery only when one is sure of watching the crime happening himself. Not only that, but at the same time, he should be sure that, along with him, three other honest men have also seen the crime happen and will give evidence. If there are no other witnesses, the total number is less than four, or

there is doubt if the witnesses will provide the evidence, then only one man would never like to venture evidence alone and be punished with eighty stripes.

Doubt and its answer

As for the issue of when there are such solid conditions for the evidence of adultery, the criminals will have a free hand. No one will ever dare to give evidence and fulfill the conditions of Islamic law; hence, no criminal will ever get punished. But this thinking is wrong because these conditions are exclusive to the punishment prescribed as Hadd for adultery, i.e., a hundred stripes or stoning. If two non-mahram men and women are seen together in a compromising posture or indulging in shameless acts, there is no restriction against giving evidence. All such matters that have a nexus to adultery are also liable for punishment under the Islamic penal code, for which punishment of stripes is awarded at the discretion of the judge or the ruler, by the extent of the crime, but not the maximum sentence of *Hadd*. Therefore, someone who has seen the act of adultery but has no other witnesses need not give evidence of adultery but can testify to having seen the accused persons in a compromising position, and the judge or ruler can award the punishment after establishing the crime.

Who are *Muhsanat* (الْمُحْصَنٰتِ)

The person against whom adultery is established is sane, an adult, a free Muslim, and is validly married to a Muslim woman and has also copulated with her. In that case, he will be punished by stoning. The second type is that which has been acknowledged for the sentence of *Qazaf* as punishment for an accusation of adultery. It means that the person against whom the charge of adultery is levelled is sane, adult, a free Muslim, and chaste; that is, he has not been proven an adulterer before.

Rulings

In the Quranic verse, either because of general practice or because of the incident for which the verse was revealed, the accusation of adultery and related punishment is described in a way that the accusers are men and the accused is a chaste woman. But the injunction applies in all situations because of the common ground shared by all persons. If a woman levels a charge of adultery against another woman or a man, or a man accuses another man, but the required legal evidence is lacking, then in either case, the accuser will be liable to the punishment of eighty stripes. (Jassas & Hidayah)

The punishment of eighty stripes as *Hadd* is exclusive to false accusations of adultery and does not apply to allegations of any other crime. However, other Ta'zir punishments can be imposed on false allegations of other crimes. Although it is not explicitly mentioned in the Qur'an that this punishment is exclusive to the false accusation of adultery, the condition of four witnesses is proof of its exclusiveness because the condition of four witnesses is only in the case of adultery.

(Jassas and Hidayah)

The punishment prescribed for Q*azaf* (false accusation of adultery) relates to the right of the person against whom the charge of adultery is levelled. Accordingly, the punishment for this crime will be carried out only upon the person's demand; otherwise, it will be void. This is unlike the punishment of adultery, which is purely a right of Allah ﷻ. Therefore, it must be executed, even though no person has ever demanded it.

(وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا)

(And do not accept his evidence anymore-24:4.)

It means that the person guilty of Q*azaf* is subject to two punishments. One is inflicted at once, i.e., the

eighty stripes, but another punishment stays with the culprit forever. This punishment is that his evidence will not be accepted unless he begs Allah's pardon with sincere repentance and is also forgiven by the one he had accused. Until this is done, his evidence will not be acceptable. This much is by consensus of the Ummah. But in the case of Hanfiya, even after begging for pardon, his proof is unacceptable. Only his sin is pardoned.

Except for those who repent afterward and mend their ways, Allah is All-Forgiving and very merciful. (24:5)

Those who have been punished for false accusations of adultery, if they beg pardon and improve their habits so that there is no risk of repetition of falsehood from them and also obtain forgiveness from the one they had accused, then Allah Ta'ala grants forgiveness and is Merciful.

One who is punished for false accusations is a sinner. Still, suppose he repents sincerely and improves himself after obtaining forgiveness from the falsely accused. In that case, he will no longer remain a sinner, and his punishment will be pardoned in the Hereafter. In other words, the two punishments meant for this world referred to at the beginning of the verse, that is, eighty stripes and inadmissibility of his evidence, will remain despite the repentance. It is because the significant

punishment of stripes has already been executed, and the second punishment is part of H*add*.

All scholars are unanimous on the point that repentance does not remit the punishment of Hadd; only the torment of the Hereafter is pardoned. Since the inadmissibility of the evidence is part of H*add,* it will not be remitted by repentance. Imam Shafi'i (ra) and some other Imams have taken this exemption toward all the sentences of the previous verse, which means that as one does not remain a sinner after repentance, he would also not be debarred from giving evidence. Jassas and Mazhari have provided arguments on both sides; those interested may consult them.

3.5 - Anger

Anger has also been placed in human nature by Allah Ta'ala for many purposes. Many things come out of it, but the authority has also been put together to act where it is lawful or necessary to be angry and not to be sore where it is not required. Anger destroys a person's ability to think and understand. Intellect does not stay in its place, and a person says things angrily, so he has to bear shame later. In anger, apart from the tongue, the person is also abused with the hand. In anger, a person commits acts like murder, bloodshed, and disrespecting others. Sometimes houses are destroyed, precious lives are lost, property is destroyed, children become orphans, and women become widows. Anger is one of the most dangerous diseases of the Nafs. Overcome with rage, persecuting Allah's creatures is a matter of great misfortune. The first way to stop anger is to remove the person you are angry with, or yourself, from the equation. I think that, as much as this person is guilty of me, I am guilty of Allah, and just as I want Allah to forgive my guilt, I also want to ignore his guilt.

If he is standing in anger, he should sit down; if he is sitting, he should lie down, and the anger will end. If someone is feeling very angry, then he should recite

" اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ "

Over and over, drink water, perform ablution, and divert his mind to the other side, and the anger will disappear. Resentment is also born from anger. When anger is corrected, resentment will also leave the heart. If he is angry about the reformation of someone, i.e., his children or students, then it should be thought that he should be punished to such an extent that his reformation is not aimed at inflicting violence.

Hazrat Abu Bakr Siddiq (RA) once got very angry with his nephew Hazrat Musta (RA) for one of his faults, and he swore in his anger that I would not help him financially anymore. Allah sent down the order by which he reformed Himself.

Allah ﷻ said:

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ
وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ
أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

The men of grace and wealth among you should not swear against giving (their charitable gifts) to the relatives, the poor, and those who have migrated in the way of Allah, and they should forgive and forego. Do you not like that Allah forgives you? Allah is Most-Forgiving, Very-Merciful.
(Surah An Noor – 22)

After hearing the words, Hazrat Abu Bakr (RA) restored the aid to Musta (RA) and made it twice.

For righteous persons, Allah ﷻ says in the Quran.

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ۚ

__the ones who spend (for Allah's sake) in prosperity and adversity, and those who control anger and forgive people. And Allah loves those who are good in their deeds,

(Surah Ale Imran -134)

It has been mentioned in the Holy Hadith that if a person gets angry at people on whom he has the power to vent his anger, and then he controls and drinks away his wrath, then Allah fills his heart with the light of faith and satisfaction. In another hadith, it is said that the best drink for a Muslim in the sight of Allah is the drink of anger. Hazrat Abu Huraira (RA) narrated that the Messenger of Allah (ﷺ) said that a wrestler does not defeat his enemy, but a wrestler and a brave one controls his anger. (Sahih al-Bukhari)

Hazrat Abdullah (RA) narrates that the Messenger of Allah (ﷺ) said that a Muslim abusing another Muslim is Fisq and fighting him is Kufr. (Bukhari)

Some religious scholars say that the state of anger and rage is caused by satanic whispers, due to which a person deviates from the path of moderation both outwardly and inwardly and gets caught in the trap of

Satan. Therefore, in this situation, he not only acts like a fool but also makes very bad, unattractive actions and movements regarding Shariah and morals. Anger leads to malice and a bad temper in the heart. And sometimes, the angry person is so overwhelmed that disbelief sets in. All these things made it clear that anger is harmful to both religion and the world. Avoiding anger and adopting a happy attitude suits religion and the world. One way to remove anger is to imagine and believe in the heart that nothing happens without the will and destiny of Allah Ta'ala. Whatever happens is from Allah. Profit and loss are all in his control. Therefore, being angry with someone who has caused some pain or harm is like a person being angry with a knife for cutting. Explain to your Nafs that Allah is Almighty, how intense His wrath is, but still, He passes through. How do the servants oppose it? They violate His commandments, but He does not reveal His wrath to them.

Anger is the actual fire; its injury and blow are to the heart, unlike Satan. There are five causes of anger: arrogance, pride, mockery, fault-finding, blame, and greed for wealth.

The Messenger of Allah ﷺ said! Anger spoils faith like aloe spoils the sweetness of honey. Rasool Allah (ﷺ) said! That a person who drinks is not dearer to Allah

than one who is angry, and Allah will fill his heart with faith.

The Holy Prophet ﷺ said! There are many types of people; one is those who are slow to anger and to agree. They are quick to anger and quick to agree. These are the opposites of the first-mentioned. The best among you is the one who is confused about difficulty and becomes satisfied quickly, and the worst is the one who is confused early and is satisfied late.

Hazrat Abu Hurairah (RA) narrates that a person asked the Prophet (ﷺ) that he advise me. He (ﷺ) said: Do not be angry. He asked many times and kept saying he should not get angry. In another hadith, Hazrat Abu Bakr Siddique (RA) said that he heard the Messenger of Allah (ﷺ) saying that no judge should decide between two people in a state of anger.

(Sahih al-Bukhari)

3.6 – Envy (Jealousy)

Being angry or sad in one's heart after seeing the progress and honour of another, and being happy at someone's loss and decline, is called envy. This is a great evil and a sin. A jealous person's life is always bitter. He lives in pain in this world, and in the Hereafter, he will suffer from divine punishment. The envious person should think he is harming himself, ruining his peace and sin.

In Hadith Sharif, it is narrated by Hazrat Abu Hurairah (RA) that envy consumes goodness like fire consumes wood. (Narrated by Abu Dawud)

Allah ﷻ says,

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

and from the evil of an envier when he envies.

(Surah Al Falaq - 5)

In a sense, the envious person is objecting to Allah Almighty that He should not have given the blessing to the person He has given. The remedy is to praise him in front of people and pray for his progress and blessings. It is difficult for the Nafs, but the jealousy will gradually disappear. It is permissible if one envies

someone's progress and, at the same time, prays for this blessing for oneself. If any such person sees that Allah Almighty has given him many blessings and is spending time helping and promoting the welfare of people, then it is not forbidden for him to wish for himself. But if Allah has given a person his blessings and he spends them to hurt or harm people, then it is not a sin to wish for his downfall. The remedy for this disease is to pray for the forgiveness of the one whom one envies and pray for his further progress, to praise him in front of people, and, if possible, to send him a present or an offering from time to time.

Anger leads to malice and jealousy, the root of all evil.

Allah ﷻ says in the Qur'an!

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ

Or, is it that they are jealous of people over what Allah has given them of His bounty,

(Surah An Nisa - 54)

Hazrat Anas bin Malik (ra) narrated that the Messenger of Allah (ﷺ) said: "Do not hold grudges against one another, do not be jealous, and do not backbite, and be servants of Allah, brothers and sisters." It is not permissible for a Muslim to be separated from his

brother for more than three days. (i.e., disconnect). (Sahih al-Bukhari)

An envious person is a great fool; his envy does not take away anyone's blessings, and even if he sees the blessings that Allah has given to someone, he continues to grumble inside and burns in the fire of envy. The greatest misfortune and ugliness of jealousy is that the envious person is not satisfied with the judgment of Allah Almighty. Allah Ta'ala has given the blessing with His grace, but the jealous is not happy with this reward of Allah.

There is a difference between jealousy and emulation. The envious person wants the one who has a blessing to be deprived of it, but in emulation, a person wants the blessing Allah has given him to be given to him as well. This is a legitimate situation. A hadith related to this type of jealousy is narrated by Hazrat Ibn Masoud (RA): envy and jealousy are permissible only on two occasions. One is with a person to whom Allah has given wisdom, and he makes decisions accordingly and teaches him. The other is from the person who has been given wealth by Allah and spends it in the way of righteousness.

(Mutafiq Alay)

It is narrated from Hazrat Wathla bin Asqa (RA) that you do not express happiness over your brother's misfortune. Otherwise, Allah will grant him peace and make you suffer. (Narrated by al-Tirmidhi)

Hazrat Ameer Muawiya bin Abi Sufyan (RA) told his son to avoid envy. Its effect will appear in your enemy later, but in you first.

Faqeeh Hazrat Abul Laith Samarkandi (RA) says that nothing is more harmful than jealousy, because envy makes the envious person suffer five things before the enemy.

1. The grief that never ends.

2. Misery without wages

3. Not being admirable in a state of condemnation.

4. Getting angry with Allah Ta'ala.

5. The doors of Allah's grace are closed on him.

Hazrat Syedna Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) noted that on the Day of Judgement, six types of people will go to hell before reckoning because of their six habits. They asked O Messenger of Allah ﷺ! Who will they be? He (ﷺ) said!

1) The princes will go to hell because of their cruelty

2) Arabs will go to hell because of prejudice.

3) Farmers will go to hell because of pride and arrogance

4) Traders will go to hell because of betrayal

5) Villagers will go to hell due to ignorance

6) Scholars will go to hell because of jealousy

That is, those scholars who are jealous of each other in the pursuit of the world. So, the scholar needs to acquire knowledge and seek a good hereafter through it. When the scholar asks for the subsequently with his knowledge, he will not envy anyone, and no one will begrudge him. And when he makes knowledge the cause of worldliness, he will be envious.

Jealousy should be avoided because it is the first sin committed in heaven. It means Satan's refusal to prostrate to Adam (peace be upon him) and saying that I was created from fire and Adam (peace be upon him) was created from clay. So, Iblis became jealous, and Allah cursed him. The second is the disobedience of Allah on earth and the sin that Adam's (AS) son Cain killed his brother Abel out of jealousy.

Hazrat Ahnaf bin Qais (ra) says the envious person will never be happy. Misers will not be satisfied. A narrow heart has no friend. There is no gentility for liars. Betrayer has no opinion. Bad manners cannot be a leader.

Faqih Hazrat Abul Laith Samarkandi (ra) says that the prayers of three types of people are not accepted.

1. The dual of a fornicator is not accepted

2. The supplication of one who gossips frequently is not accepted

3. For Muslims, the supplications of those who are spiteful and envious are not accepted

Religion is the name of goodness, so it must agree on goodness for all Muslims and not be jealous of anyone.

3.7 – Love of Wealth and the World

The love of the world is the name of the attachment to all the world's conflicts, creatures, and existing things. The love of Allah cannot be contained in the heart in which the love of wealth and the world is included. When the love of the world is absorbed in the heart, the meeting with Allah and the mention of death cause panic. He realizes that all luxury will disappear as soon as he dies. The distinction between halal and haram is also lost in the collapse of the world. Then, a person does not stop, even from lies and deception.

The Messenger of Allah (ﷺ) said that the love of the world is the root of all sins. The most significant cause of the neglect of the hereafter is the love of this world. The elders said that the example of this world is water, and the example of the hereafter is a boat, just as a ship cannot sail without water. The caution is that the water stays under the ship; in this, the boat and the boatman are good. If water enters the ship, neither the vessel nor the boatman will be safe from drowning. For people who disobey Allah, the world becomes a calamity for them, and for the people of Allah, the world causes anxiety and peace for others and themselves. Allah Ta'ala has called the world Dar-ul-Ghoror, which means that the one who loves it is

greatly deceived. The world is a believer's prison and an unbeliever's paradise.

Allah ﷻ said:

فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ
لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ ۙ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ O

Then (once), he appeared before his people in his embellishment. Said those desirous of the worldly life: Would we have the like of what Qarun has been given? He is a man of great fortune indeed.

(Surah Al Qasas - 79)

How Qarun went forth in His Finery and His People's Comments:

When Qarun emerged with his wealth and the world's people saw his long procession, their resin began to drip. They said: We wish we had such wealth as has been given to Qarun. Indeed, he is very fortunate. On hearing this, the scholars (those who knew the impermanence of this world and the survival of the Hereafter) said that your end is terrible; you have been tempted by seeing the world; it is a small and mortal world. The real wealth is faith and righteous deeds. Allah's reward is better for the one who believes and does righteous deeds. The Messenger of Allah (ﷺ) said

that the lowest level of paradise will be given a paradise so vast that it will be ten times more than this entire world and what is in it. In the same way, other blessings should be assessed. (Anwar Al Bayan)

Allah ﷻ says:

Allah tells us how Qarun went forth one day before his people, wearing his magnificent regalia and accompanied by his fine clothes, horses, servants, and entourage. When those whose desires and inclinations were for the world saw his adornments and splendour, they wished that they could have the same as he had been given and said:

`He is fortunate and has a great share in this world.'

When the people of beneficial knowledge heard this, they said to them:

Allah's ﷻ reward to His believing, righteous servants in the Hereafter is better than what you see,' as is reported in the authentic Hadith:

Allah ﷻ has prepared for His righteous servants what no eye has seen, no ear has heard, and the heart of a human cannot comprehend. Recite, if you wish:

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ O

(Surah Al Sajda - 17)

No person knows what is kept hidden for their joy as a reward for what they used to do.

As Soddy (ra) said: "None shall reach Paradise except for the patient" -- as if this were the completion of the statement made by the people of knowledge.

Ibn Jarir (ra) said,

"This applies only to those who patiently forsake the love of this world, seeking the Hereafter. It is as if this is part of what the people of knowledge said, but it is made part of the Words of Allah, stating this fact."

(Tafsir Ibn Kathir)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said that a servant says, "My wealth is my wealth," even though his wealth is only his, and that it took three tasks. What he ate and destroyed, what he wore and used up, and what he gave for the pleasure of Allah. So, he will store up for himself and leave whatever he has for the people. (i.e., will die). (Narrated by Muslim)

It was narrated from Hazrat Abdullah bin Masoud (RA) that the Messenger of Allah (ﷺ) asked (the audience) who among you loves the property of his heir more than his property? The Companions said, "O

Messenger of Allah (ﷺ), there is none of us who loves the property of his heir more than his property." The Prophet (ﷺ) said: Now understand that your wealth is the one who sent it forward (i.e., spent it for the pleasure of Allah so that he will be rewarded in the Hereafter), and the wealth of the heir is the one who left it behind. (That is, upon death, his wealth will belong to his heirs).

One of the cures for this evil of the Nafs is to remember death frequently, not to make extended plans, and to think that all this is to be left behind one day. Put your heart into it to the extent that it won't hurt too much if you have to go. Keep enough equipment and means of living. Avoid extravagance and greed. Love of the world creates cowardice in man. Get in the habit of giving charity and associate with people experiencing poverty. Avoid the company of wealthy people. Sometimes, one should visit the graveyard to reflect on the world's impermanence and to remember Allah more often. Make obedience to Allah Ta'ala obligatory on yourself and worry about the hereafter. Allah ﷻ says!

وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ O

The worldly life is nothing but an illusory enjoyment.

(Surah Ale Imran - 185)

Once, the Messenger of Allah ﷺ passed over a dead goat. He (ﷺ) said! You see. This corpse is so disgraceful that no one even notices it! By the one in whose hand is the life of Muhammad (ﷺ)! The world is more despicable to Allah Almighty than this dead body. If his status were equal to that of a bird's feather in Allah Almighty's eyes, He would not have given even a sip of water to an unbeliever.

3.8 – Stinginess and Miserliness

Almighty Allah said!

وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ

Avarice is made to be present in human souls (Nafs).

(Surah An Nisa - 128)

That state of Nafs, when a person refrains from spending even in legitimate and necessary places, is called Miserliness or Stinginess. It is a sin not to pay the rights that are obligatory on a human being, such as Zakat, sacrifice, helping someone in need, helping poor relatives, etc. A person who does not respect someone's rights without being asked is also a miser. This not only harms the religion but also makes a person humiliated and lowly in the eyes of the people. The remedy is to remove the love of wealth from your heart. Donate what you don't need. From this, if the Nafs suffer, you bear it, then Allah will get rid of this disease.

Humans have a strange tendency that the more wealth they have, the more they become miserly. That is, he does not spend for the pleasure of Allah Ta'ala. He will buy one factory after another for crores, and if

a beggar comes, he will feel sad when he gives it to him. Most rich people are worldly. If one prays, the focus is on business. A miser does not even spend on himself in his passion to accumulate wealth so that his wealth does not decrease.

Hazrat Asma (RA) narrates that the Messenger of Allah ﷺ told me not to be miserly lest your sustenance becomes tight. (Sahih al-Bukhari)

In reality, the cause of miserliness is the love of carnal desires, without which a person does not try to acquire wealth. Secondly, the desire to live longer also causes miserliness. If the miser knows that his remaining life is a year or a month, he will not hesitate to distribute more wealth than he needs. The best cure for miserliness is contentment, control over desires, and remembering death.

Allah ﷻ says!

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ
وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ O

So, observe Taqwa (total obedience to Allah in awe of Him) as far as you can, and listen and obey, and spend (in Allah‘s way), it being good for you. And those who are saved from the greed of their hearts are the successful.

(Surah At Taghabun - 16)

Allah ﷻ says in another place!

وَلَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ۭ بَلْ
هُوَ شَرٌّ لَّهُمْ ۭ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ۭ وَلِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ
وَالْاَرْضِ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝

Those who withhold in miserliness what Allah has given them out of His grace should not take it as good for them. Instead, it is bad for them. They shall be forced, on the Doomsday, to put on what they withheld, as iron-collars round their necks. To Allah belongs the inheritance of the heavens and the earth. Allah is All-Aware of what you do.

(Surah Ale Imran – 180)

Hazrat Jabir (RA) narrates that the Messenger of Allah (ﷺ) said! Beware of oppression because oppression will be in darkness on the Day of Judgment. And beware of miserliness because miserliness killed those who have gone before you. Due to stinginess, they shed blood and made the forbidden lawful.

(Sahih Muslim)

It has been reported in Al-Bukhari Sharif that the Messenger of Allah (ﷺ) said, "Whoever Allah has given wealth to, and he does not pay Zakat on it, that wealth will be thrown around his neck like a poisonous snake on the Day of Resurrection. He will hold the face

of this person and say, I am your property; I am your shadow.

It was said to avoid avarice because avarice is also a type of cruelty, and it is said to be the cause of bloodshed and making halal haram. Spending wealth for the comfort and well-being of others is a source of mutual love and vice versa, causing tension, hostility, and opposition in relationships. Some people are so miserly that they do not spend more than the amount of Zakat. And they also give Zakat to their servants. Some people give their zakat to their employees so that they work more diligently and their glory remains. As far as giving their rights is concerned, they are very stingy.

In Tirmidhi Sharif, it is narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said, "Indeed, in the sight of Allah, an ignorant and generous person is dearer to Allah than a miser." Hazrat Abu Saeed (RA) is the narrator who the Messenger of Allah (ﷺ) said! A believer does not have two traits; one is stingy, and the other is bad.

(Narrated by al-Tirmidhi)

3.9 - Rank lover (حبِ جاہ)

The desire for one's name and reputation in the Nafs and being irritated by the praise and fame of others is called Hub-e-Jah (Rank lover). In it, man creates fame through illegal means. He spends wastefully and gives bribes. To the extent that he humiliates himself, he lives in the care of others because of this position. And even if someone gets a status or a worldly position, enemies and envious people grow, which is always dangerous for them. It is a dangerous disease that is not even realized in the beginning, and the person is deprived of accepting the truth.

The Messenger of Allah ﷺ said! If two wolves attack the flock of goats, they will not harm as much as the love of wealth and wealth hurts the religion of a Muslim. Love of dignity is the cause of hypocrisy, lies, deceit, enmity, jealousy, strife, corruption, and various sins.

The patient of Hub-e-Jah (حبِ جاہ) always wants to be appreciated, and this makes his ego very fat. It is forbidden to aspire or desire to gain fame for oneself. Yes, it is permissible without your effort, but Allah puts respect and love for you in people's hearts. If Allah makes a servant famous, He protects him, just like the elders of the religion, the noble saints, the great

scholars, etc. The cure for this disease is that a person remembers his death and thinks there will be no one to praise him in the grave. Only the good deeds he has done with sincerity will be helpful. A person should avoid those who honour him and not be angry with those who blame and condemn him.

There are four reasons to be happy to hear a puny compliment.

First, this person is proud of his greatness and superiority.

The second reason is that people are fascinated by its value.

Thirdly, praising it means that people believe in it.

The fourth reason is that the admirer recognized his greatness, even if it was forced.

Selfishness destroys a person when he starts to think of himself as virtuous, gets satisfied by the attacks of Nafs and Satan, and loses the success of the Hereafter.

A cure for this evil is to think that those who worship and obey me will not remain, nor will I stay. Then, it is

ignorance to rejoice over such a temporary mortal thing.

It has been mentioned in the Hadith Sharif that whoever praises creation excessively, on the Day of Resurrection, his tongue will be so long that it will touch the ground, and he will fall trampling on it. It is not good to praise yourself. Allah has forbidden it. If people are saying something in praise of someone and those words are found in him, then that person should seek forgiveness so that arrogance and wonder do not arise.

3.10 - Dissimulation

Doing a good deed to show off to the people, in order to want one's value in the eyes of the people, is called Dissimulation. It has to do with outward acts of goodness and worship. This includes wealth, knowledge, skills, and types of work skills. Dissimulation in one's purity and worship is the gravest sin, which is close to forgetting. This dangerous disease is often found in religious people.

For example, mentioning one's acts of worship to people or wanting praise from people after giving charity. It is not dissimulation to do the obligatory orders of Allah according to their time and place and not to care about those who see and do not see. It should be done with the intention of Allah's pleasure.

Allah ﷻ says in the Qur'an!

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۝ الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۝ ۙ
الَّذِيْنَ هُمْ يُرَاءُوْنَ ۝ ۙ

So, Woe to those performers of Salah who are neglectful of their Salah, who (do good only to) show off,

(Surah Al Maun: 4-6)

The Messenger of Allah (ﷺ) said that a person will be brought on the Day of Resurrection and will be asked

if he obeyed. He will reply that I sacrificed my life in the way of Allah and was killed in Jihad. Allah Ta'ala will say that you lied, so you did Jihad so that people would say that such and such a person is courageous. So, the command will be to take him to hell. After that, another person will be brought, and he will be asked what he obeyed. He will say that whatever wealth I had, I spent it in your way. Allah Ta'ala will say that you lied and spent money so that people will call you generous. And the command will be to take him to hell. Then another person will be brought, and he will be asked if you obeyed. He will answer: I acquired knowledge, learned the understanding of the Qur'an, worked hard to develop it, and taught people. If the Almighty says he is telling a lie, you have acquired knowledge so that people call you a scholar and take him also to Hellfire.

The Messenger of Allah (ﷺ) said, "I do not fear anything in the affairs of my Ummah as much as their petty shirk (Dissimulation)." People inquired, O Messenger of Allah ﷺ! What's that? He said The Almighty will speak on the Day of Judgment!

O dissembler! Go to those people whom you used to worship to show and ask them for the reward of your deeds.

The Holy Prophet (ﷺ) said that Allah Almighty will not accept this action, which involves even an iota of dissimulation.

Hazrat Ali (RA) said! There are three signs of Dissimulation.

First, he is lazy in private and quick-witted in front of people.

Second, when he is praised, he worships more and more.

Thirdly, he reduces its action to reprimand and warnings.

Hazrat Fuzail bin Ayyad (ra) says that earlier, people used to dissimulate about the actions they had done. Still, people now dissemble about actions they did not even take.

Dissimulation is not only through language, but there are many other ways of expressing it, for example, keeping the body in such a way that it shows that one is very tired and awake at night. People should understand that he worships a lot at night. Some people make their posture artificial by speaking in a low voice, maintaining the sign of sajdah on the forehead, and creating a state that makes others think they are in a trance or in thought. Some people

disguise themselves by wearing strange clothes so that people think they are Sufis, Majzoob, or high-level. Some people are hypocritical in their speech and talk in such a way that the person in front thinks they are great scholars, dervishes, or elders. Some people are insincere in their actions. For example, if they are praying and realize that someone is watching them, they start bowing and prostrating humbly or doing other good deeds. If they are doing it, it will be refined at once.

It is narrated from Hazrat Jundab (RA) that the Messenger of Allah (ﷺ) said! Whoever does something for the sake of fame, Allah will grant him fame; whoever does something for the sake of being seen will make Allah visible.

(Sahih al-Bukhari)

Hazrat Abu Hurairah (RA) said that the Messenger of Allah ﷺ said: Allah does not see your faces and your possessions, but He sees your hearts and your actions. (That is, how much sincerity and faith is there in it, and is free from hypocrisy and dissimulation. (According to this, the reward and punishment are set).

(Sahih Muslim)

It is treated with great effort and hard work. Because when this disease takes hold of a person's Nafs, its treatment becomes difficult. This disease enters a person unconsciously, and sometimes, a person denies that they have this disease and does not even realize it.

The remedy for this is that when worshiping Allah, I think that if I am not seeing Allah, then Allah is watching. If the thought of the majesty of Allah Ta'ala remains, then the idea of creation will not come. Meditation helps a lot in this regard. If he sits alone for a while and closes his eyes and imagines Allah looking at me, the light of Allah will enter his heart, and he will get rid of this disease. It is tough to get rid of this disease without the companionship of Ahl-ul-Allah and establishing a reformed relationship with them. Remove love from the heart; this is the real root of dissimulation.

3.11 – Vanity (عُجب)

It is admirable to think of one's abilities and excellence and to think of oneself better than others, even if one does not despise others. When a person begins to think of himself as good, he does not see his evil, so he ignores his correction. Even the most minor sin should not be despised. It is not known what sin Allah will catch. And do not despise others because of their sins or faults. You do not know when he will forgive and repent to Allah, and Allah will forgive him. Just as if a student considers himself successful before the results come, he is a fool, so it isn't brilliant to consider himself superior to others before the judgment is given on the Day of Judgment. A joke is someone who gets down when they hear unnecessary praise from others. The remedy for this is to think about one's faults and try to remove them, and if one sees a quality in oneself that is not present in others, then one should thank Allah for it. Even in your abundance of worship, think that it is only possible with the help of Allah. It is the grace of Allah that he stood before Him and allowed supplication.

Those who are proud and praise themselves with their tongues start to think of themselves as masters of discovery. The one who is more worshipful among them says, what is the reality of such a person? His

worship is nothing. I fast a lot and spend nights awake in worship. Every day, I finish the Qur'an; whoever shows arrogance against me will perish. Behold, such a person persecuted me. He was punished for what he did. His house and children were all destroyed. Sometimes, he competes with others in good deeds. If he knows others are praying Tahajjud, he also prays more than they do to show his superiority. Similarly, he outperforms the competition in other acts of worship. To make the other scholar appear inferior, he says he does not know who his teachers are. He impresses others with his knowledge by memorizing complex phrases and words. If a person considers his value in his own eyes and does not have value in the eyes of Allah, then he is not a scholar. He is very ignorant.

Allah ﷻ says!

وَمِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي الْحَيٰوةِ الدُّنْيَا وَيُشْهِدُ اللّٰهَ عَلٰي مَا فِيْ قَلْبِهٖ ۙ وَهُوَ اَلَدُّ الْخِصَامِ O

Among men, there is one whose speech, in this life, attracts you; he even makes Allah his witness on what is in his heart, while he is extremely quarrelsome.

(Surah Al Baqarah - 204)

As-Soddy (ra) said that,

These Ayat were revealed about Al-Akunis bin Shariq Ath-Thaqafi, who came to Allah's Messenger (ﷺ) and

announced his Islam, although his heart concealed otherwise.

Ibn Abbas (RA) narrated that,

These Ayat were revealed about some of the hypocrites who criticized Hazrat Khubayb (RA) and his companions who were killed during the Raji` incident. Thereafter, Allah sent down His condemnation of the hypocrites and His praise for Khubayb (RA) and his companions:

وَمِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ

وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿۲۰۷﴾

(Surah Al Baqarah – 207)

And of humanity is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.

It was also said that they refer to the hypocrites and the believers in general.

This is the opinion of Qatadah (ra), Mujahid (ra), Ar-Rabi bin Anas (ra), and several others, and it is correct.

Ibn Jarir (ra) related that Al-Qurayzi said that Nawf Al-Bikali (ra), who used to read (previous Divine) Books, said, "I find the description of some members of

this Ummah in the previously revealed Books of Allah: they (hypocrites) are people who use the religion to gain material benefit. Their tongues are sweeter than honey, but their hearts are bitterer than Sabir (a bitter plant, aloe). They show the people the appearance of sheep while their hearts hide the viciousness of wolves. Allah said, `They dare challenge Me, but I deceive them. I swear by Myself that I will send a Fitnah (trial, calamity) on them that will bewilder the wise man.'

I contemplated these statements and found them in the Qur'an describing the hypocrites:

And of humankind, there is he whose speech may please you (O Muhammad ﷺ) in this worldly life, and he calls Allah to witness as to that which is in his heart.

This statement by Al-Qurayzi (ra) is Hasan Sahih.

This Ayah indicates that such people pretend to be Muslims but defy Allah by the disbelief and hypocrisy that their hearts conceal.

Similarly, Allah ﷻ said:

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَلَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَهُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا
لَا يَرْضٰى مِنَ الْقَوْلِ ۗ وَكَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿١٠٨﴾

(Surah An Nisa – 108)

They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them (by His Knowledge) when they plot by night in words that He does not approve, and Allah ever encompasses what they do.

Ibn Is'haq (ra) reported this Tafsir from Ibn Abbas (RA).

The Ayah means that when such people announce their Islam, they swear by Allah that what is in their hearts is the same as what their tongues are pronouncing.

Hence, a hypocrite lies, alters the truth when he quarrels, and does not care for the truth. Instead, he deviates from the truth, deceives, and becomes most quarrelsome.

Many people are very proud of their ancestry. In this respect, they are not perfect, but because of their stupidity, they consider others inferior. One reason for considering others low is their beauty. Sometimes, for this reason, some people start to feel others are wrong. And make fun of others based on their colour, height, and figure. One reason is the excess wealth that leads them to despise low-income people. They spend the wealth earned in the wrong ways in charitable works, pay for the construction of masjids and madrasas, and write their names on plaques. Even though this wealth is being spent on halal activities, its purpose is only to

show one's greatness. Some people are also proud of the power they exert over weak people. The Messenger of Allah ﷺ said! The three things that kill are avarice, greed, and selfishness (عُجب).

It is stated in the Hadith Sharif that the person who thinks of himself as excellent and behaves humbly will meet Allah Almighty on the Day of Judgment in such a state that Allah Almighty will be very angry with him. (Musnad Ahmad)

Hazrat Udai bin Hatim (RA) narrates that when one of the Companions (RA) was praised face-to-face, he would say, "O Allah! Forgive me for not grasping what these people say and for not knowing my weaknesses.

(Al-Adab al-Mufrid)

3.12 – Pride and Arrogance

Humans should consider themselves superior to others in knowledge, wealth, lineage, worship, piety, etc., and despise others. The Messenger of Allah (ﷺ) said that the person whose heart has as much pride as a grain of mustard will not enter Paradise. (Bukhari)

Despising people and refusing to accept the truth is called arrogance. Allah Ta'ala said that greatness is my special cloak, and whoever tries to participate in it, I will kill him. Whoever considers himself inferior and lowly in his heart and the eyes of Allah, then Allah gives him elevation and honour in the eyes of the people. Whoever believes himself significant in his own eyes will be exalted and honoured in the eyes of the people. Is humiliated. On the Day of Resurrection, Allah will raise the arrogant in the form of ants, and people will trample them under their feet. Because in the sight of Allah, they will be humiliated. Arrogance creates selfishness in a person, which causes him to despise others, feel malice, enmity, and envy towards them, and promote the disease of anger and backbiting. Arrogance leads to the loss of blessings.

Hazrat Abdullah bin Masoud (RA) says that it is a great sin of a human being that when he is told to fear Allah, he responds by saying You should worry about yourself. Once, the Prophet (ﷺ) saw a person who was eating with his left hand. He said, " Eat with your right hand. He said, I cannot eat. The Messenger of Allah (ﷺ) said, "Yes, you cannot eat." After that, his hand became so weak that he could not move it again. The Holy Prophet ﷺ said this word because he ﷺ knew that he had said this sentence out of arrogance.

The cure for this is recognizing that I was born of clay and impure water, and that Allah Ta'ala has given me all these qualities and blessings. If he takes the initiative to greet someone lower in worldly status, it will hurt his Nafs and reform him. Keep an eye on his sins and faults, and refrain from criticizing and commenting on others.

In the Qur'an, Allah ﷻ says,

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ۝

Then, how is it that you grew arrogant every time a prophet came to you with what did not meet your desires? So, you gave the lie to a group (of the messengers) and killed others. (Surah Al Baqarah – 87)

The Arrogance of the Jews who denied and killed their Prophets (AS)

Allah ﷻ described the audacity of the Children of Israel, their rebelliousness, defiance, and arrogance towards the Prophets (AS), following their lusts and desires.

Allah ﷻ mentioned that He gave Hazrat Musa (AS) the Book, the Torah, and that the Jews changed, distorted, and defied its commands, as well as altered its meanings.

Allah ﷻ sent Messengers and Prophets after Musa (AS) who followed his law, as Allah stated,

إِنَّآ أَنزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّنُوْرٌ ۚ يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا
لِلَّذِيْنَ هَادُوْا وَ الرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَكَانُوْا
عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ؕ
وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ﴿۴۴﴾

(Surah Al Maidah – 44)

Verily, We did send down the Tourat (Torah) [to Musa (AS)(Moses)], therein was guidance and light, by which the Prophets (AS), who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests

[too judged for the Jews by the Tourat (Torah) after those Prophets AS] for to them was entrusted the protection of Allah's Book, and they were witnesses to it. Therefore, fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafiroon (i.e., disbelievers - of a lesser degree as they do not act on Allah's Laws.

In the commentary of this verse, Hazrat Qazi Sanaullah Panipati (ra) writes in his Tafsir-e-Mazhari.

In this verse, Allah Ta'ala has said that the Children of Israel were arrogant in following the Messengers after they believed. They denied some noble prophets like Hazrat Isa (AS) (tried to kill), etc., and killed some prophets like Hazrat Zakariya (peace be upon him) and Hazrat Yahya (peace be upon him), etc. This was mentioned because these people used to kill the Prophets before, and now, they wanted to kill the Messenger of Allah ﷺ too, and they were trying in different ways. Even though he ﷺ was bewitched, an attempt was made to kill him by poisoning. All the incidents were carried out in 18 murderous attacks on Rasulullah ﷺ.

After that, Allah جل جلاله sent the last Prophet among the Children of Israel, Hazrat `Isa (AS), the son of Mary, who

was sent with some laws that differed from some in the Torah.

This is why Allah ﷻ also sent miracles to support Hazrat `Isa (AS). These included

- bringing the dead back to life,
- forming the shape of birds from clay and blowing into them, after which they became living birds by Allah's leave to fly.
- Healing the sick and foretelling the Unseen, as Hazrat Ibn Abbas (RA) stated.
- Allah also aided him with Ruh Al-Quds, which refers to Jibril (AS).

These signs testified to the truthfulness of Hazrat `Isa (AS) and what he was sent with. Yet, the Children of Israel became more defiant and envious of him and did not want to differ with even one part of the Torah, as Allah ﷻ said about Hazrat `Isa (AS),

Hence, the Children of Israel treated the Prophets (AS) in the worst manner, rejecting some of them and killing some of them.

All of this occurred because the Prophets (AS) used to command the Jews with what differed from their

desires and opinions. The Prophets (AS) also upheld the rulings of the Torah that the Jews had changed, and this is why it was difficult for them to believe in these Prophets (AS). Therefore, they rejected the Prophets (AS) and killed some of them.

The Jews tried to kill the Prophet ﷺ

Allah ﷻ said,

Some you disbelieved, and some you slew.

Az-Zamakhshari commented on Allah's statement,

"Allah ﷻ did not say `killed' here because the Jews would still try to kill the Prophet ﷺ in the future, using poison and magic."

During the illness that preceded his death, the Prophet ﷺ said,

I kept feeling the effect of what I ate (from the poisoned sheep) during the day of Khyber until now, when it is the time that the aorta will be cut off (meaning when death is near).

Al-Bukhari and others collected this Hadith

The Prophet (ﷺ) was assassinated eighteen times.

The Quran says!

وَقَالَ مُوسٰٓى اِنِّىْ عُذْتُ بِرَبِّىْ وَرَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ
بِيَوْمِ الْحِسَابِ O

And Musa (AS) said: I have sought the protection of my Lord and your Lord from every arrogant man who does not believe in the Day of Reckoning.

(Surah Ghaffir - 27)

When he heard that Pharaoh had said, (Leave me to kill Musa, Hazrat Musa (peace be upon him) said, "I seek refuge and protection with Allah from his evil and the evil of those like him."

It was reported in the Hadith narrated from Abu Musa (RA) that when the Messenger of Allah ﷺ was afraid of some people, he would say:

O Allah (جل جلاله), we seek refuge in You from their evil, and we seek Your help in repulsing them.

It is narrated from Hazrat Salama bin Akua (RA) that the Messenger of Allah (ﷺ) said! A person continues to draw himself (i.e., follows his desires) until his name is written among the transgressors (i.e., cruel and arrogant). And what occurs to these rebellious people

without the calamity of this world and the hereafter also happens to this person. (Narrated by al-Tirmidhi)

The meaning of the hadith is that when a person is deceived by his own Nafs, he becomes a victim of self-conceit and self-harm. He tries to raise himself above his original rank and position to a higher one. Just as the ego seduces him towards artificial greatness, he keeps drifting. It takes the Nafs wherever it goes. Instead of controlling the Nafs, the self is governed by the Nafs. He even becomes utterly obsessed with arrogance and rebelliousness and is destined for the punishment of this world and the hereafter, which is reserved for the rebellious.

Hazrat Abdullah bin Masoud (RA) narrates that the Messenger of Allah ﷺ said! Who, with as much arrogance as a mustard seed in his heart, will not go to heaven. A person said that he likes his clothes and shoes. The Prophet ﷺ said that Allah is beautiful and likes beauty. He wants to see the effect of His blessings on His servants, while He dislikes decay and distress. It is not arrogance; denial of truth and looking down on people are arrogance.

(Narrated by Muslim)

Hazrat Musa (AS) said in the presence of Allah: O Allah! So, who is the worthiest among his creatures? He said,

O Musa (peace be upon him), who has pride in his heart. Whose tongue is dirty? He whose faith is weak and whose hands are stingy.

(Tanbiya tul-Ghafilin)

It is the statement of Hazrat Syedna Abu Hurairah (RA) that the Messenger of Allah ﷺ said! On the Day of Judgment, Allah will not speak to three people, nor will He look at them, but they will suffer a painful punishment.

1) Old adulterer

2) Lying ruler

3) Bankrupt arrogant

3.13 - Evil-Mindedness

Allah ﷻ said in the Quran!

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ

And tell the believing women that they must lower their gazes and guard their private parts,
(Surah An Noor - 31)

The Rulings of Hijab

This is a command from Allah ﷻ to the believing women to cover their body parts. It is also to distinguish the believing women from the women of the Jahiliya and the deeds of the pagan women.

The reason for the revelation of this Ayah was mentioned by Muqatil bin Hayyan (RA) when he said:

"We heard --, and Allah knows best -- that Jabir bin Abdullah Al-Ansari (RA) narrated that Asma' bint Murshidah (RA) was in a house of hers in Bani Haritha, and the women started coming into her without lower garments so that the anklets on their feet could be seen, along with their chests and forelocks. Hazrat Asma' (RA) said, `How ugly this is!' Then Allah revealed this Ayat:

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

(And tell the believing women to lower their gaze...)."

Meaning that Allah ﷻ has forbidden them to look at, apart from their husbands.

(Some) Scholars said that it is permissible for women to look at non-Mahram men without desire. As it was recorded in the Sahih Ahadith that the Messenger of Allah (ﷺ) was watching the Ethiopians playing with spears in the Masjid on the day of Eid, and Hazrat Ayesha Siddiqah (RA), the mother of the believers, was watching them from behind Rasool Allah (ﷺ). He was concealing her from them until she got bored and went away.

Sa`id bin Jubayr (RA) said, "From immoral actions."

Abu Al-Aliyah (ra) said:

"Every Ayah of the Qur'an in which protecting the private parts is mentioned means protecting them from Zina, except for this Ayah -- وَيَحْفَظْنَ فُرُوجَهُنَّ (and protect their private parts), which means protecting them from being seen by anybody."

and not to show off their adornment except that which is apparent,

They should not show anything of their adornment to non-Mahram except for whatever is impossible to hide.

Hazrat Ibn Mas`ud (RA) said: "Such as clothes and outer garments,"

This means that Arab women used to wear the veil, which covered their clothing and whatever showed beneath the outer garment. There is no blame on her for this because this is something that she cannot conceal. What appears in her inner garment is similar to what she cannot hide.

Al-Hasan (ra), Ibn Sirin (ra), Abu Al-Jawza (ra), Ibrahim An-Nakhai (ra), and others also had the same view as Ibn Mas`ud (RA).

They should wear the outer garment in such a way as to cover their chests and ribs so that they will be different from the women of the Jahiliya, who did not do that but would pass in front of men with their chests wholly uncovered and with their necks, forelocks, hair, and earrings exposed, so, Allah commanded the believing women to cover themselves, as He says:

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ

(Surah Al Ahzab – 33)

O Prophet (ﷺ)! Tell your wives, your daughters, and the women of the believers to draw their cloaks all over their bodies. That will be better, that they should be known, so as not to be annoyed.

Hazrat Sa`id bin Jubayr (RA) said وَلْيَضْرِبْنَ (and to draw) means to pull it around and tie it securely.

بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ (their veils all over their beauty) means, over their necks and chests, so that nothing can be seen of them.

Al-Bukhari (ra) recorded that Hazrat Ayesha Siddiqah (RA) said:

"May Allah have mercy on the women of the early emigrants, when Allah revealed the Ayah:

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

(And to draw their veils all over their beauty)

They tore their aprons and *Akhtamar* themselves with them."

He also narrated from Safiyyah bint Shaybah (RA) that Hazrat Ayesha Siddiqah (RA) used to say:

They tore their Azars (waist sheets) at the edges and *Akhtamar* themselves with them."

and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons,

All of these are a woman's close relatives whom she can never marry (Mahram), and it is permissible for her to show her adornments to them, but without making a wanton display of herself.

Ibn Al-Mundhir (ra) recorded that Ikrimah (ra) commented on this Ayah (and not to reveal their adornment except to their husbands, or their fathers, or their husbands' fathers...)

"The paternal uncle and maternal uncle are not mentioned here because they may describe a woman to their sons, so a woman should not remove her *Khimar* in front of her paternal or maternal uncle."

About the husband, all of this is for his sake, so she should try her best when adorning herself for him, unlike how she should appear in front of others.

She may also wear her adornment in front of other Muslim women, but not in front of the women of Ahle-Dhamma (Jewish and Christian women), lest they describe her to their husbands.

This is prohibited for all women, but more so in the case of the women of Ahle-Dhamma, because there is

nothing to prevent them from doing that, but Muslim women know that it is unlawful, and so would be deterred from doing it.

The Messenger of Allah ﷺ said:

No woman should describe another woman to her husband so that he is looking at her.

It was recorded in the Two Sahah from Ibn Mas`ud (RA). Ibn Jarir (ra) said,

"This means from among the women of the idolaters. It is permissible for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl."

Such as hired servants and followers who are not at the same level as the woman are feeble-minded and have no interest in or desire for women.

Hazrat Ibn Abbas (RA) said, "This is the kind of person with no desire."

Ikrimah (ra) said, "This is the hermaphrodite, who does not experience erections."

This was also the view of others among the Salaf.

It was narrated in the Sahih from Hazrat Ayesha Siddiqah (RA) that a hermaphrodite used to enter the family of the Messenger of Allah (ﷺ), and he used to

consider him as one of those who do not have desire. But then the Messenger of Allah (ﷺ) came in when he was describing a woman with four rolls of fat in front and eight behind. The Messenger of Allah (ﷺ) said,

O people! This person knows what they are; they should never enter upon you.

He expelled him, and he stayed in Al-Bayda' and only came on Fridays to get food.

... أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ ...

Or children who are not aware of the nakedness of women.

Because they are so young, they do not understand anything about women or their `*Awrah* or their soft speech or their enticing ways of walking and moving.

If a child is small and does not understand that, there is nothing wrong with him entering upon women. Still, if he is an adolescent or approaching adolescence, he should not enter upon women so that he knows and understands these things and can distinguish between the beautiful and the not-beautiful.

The Etiquette of Women Walking on the Street

During Jahiliya, when women walked in the street wearing anklets, and no one could hear them, they would stamp their feet so men could hear their anklets ring. Allah forbade the believing women from doing this.

Similarly, if there is any other kind of adornment that is hidden, women are forbidden to make any movements that would reveal what is hidden because Allah ﷻ says:

... وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ...

...nor should they strike their feet so that what they conceal of their adornment may be known...

And let them not stamp their feet to reveal what they hide of their adornment.

Women are also prohibited from wearing scents and perfume when they go outside the home, lest men smell their fragrance.

Abu `Isa At-Tirmidhi (ra) recorded that Abu Musa (RA) said that the Prophet (ﷺ) said

كُلُّ عَيْنٍ زَانِيَةٌ، وَالْمَرْأَةُ إِذَا اسْتَعْطَرَتْ فَمَرَّتْ بِالْمَجْلِسِ فَهِيَ كَذَا وَكَذَا

Every eye is an adulteress, and if a woman puts on perfume and goes through a council, she is like this and that.

Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such -- (meaning an adulterer).

He said, "And there is a similar report from Abu Hurairah (RA), and this is Hasan Sahih."

Abu Dawud (ra) and An-Nasa'i (ra) also recorded it.

Similarly, women are forbidden to walk in the middle of the street because it constitutes a wanton display.

Abu Dawud (ra) recorded that Abu Usayd Al-Ansari (RA) said that he heard the Messenger of Allah (ﷺ), as he was coming out of the Masjid and men and women were mixing in the street, telling the women:

اسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكُنَّ أَنْ تَحْقُقْنَ الطَّرِيقَ، عَلَيْكُنَّ بِحَافَّاتِ الطَّرِيقِ

Delay, for it is not for you to achieve the road. You have to be at the edges of the road.

Keep back, for you cannot walk in the middle of the street. It would be best if you kept to the sides of the road. The women used to cling to the walls so much that their clothes would catch on the walls.

Practice what is commanded in these beautiful manners and praiseworthy characteristics, and give up the evil ways of the people of Jahiliya, for tremendous success is to be found in doing what Allah and His Messenger (ﷺ) command and avoiding what He forbids.

Allah ﷻ says in another place!

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ۗ وَسَآءَ سَبِيْلًا ۝

Do not even go close to fornication. It is indeed a shameful act, and an evil way to follow.
(Surah Bani Israel - 32)

By optical evil, Nafs that get a taste are dangerous and should be separated immediately. It enjoys the little Nafs dragging. It will take great sin.

Hazrat Hasan Basri (ra) reported a hadith that Rasool Allah (ﷺ) said Allah sent a curse on the Evil-minded and those whom they saw with evil eyes.

(Mishkat Sharif)

No man or woman should open or stay open in front of others. It is prohibited because it is entitled to cite a curse.

Allah ﷻ says in the Quran.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ O

He knows the treachery of the eyes and whatever is concealed by hearts.
(Surah Al Momin / Ghaffir -19)

When sneaking, it should remember that of my eyes, Allah knows.

Abdullah bin Mas'ud (RA) said a hadith Qudsi Allah Almighty says that the Messenger of Allah (صلى الله عليه وسلم) said!

Sight is the poisonous arrow of Satan. If anybody turns

His sight with the fear of Allah, Allah awarded him firm faith, and he feels pleasure in his heart.

(Vol. 5, p 328 Kanz ul Ammal)

Unfortunately, it is such a disease that its only cure is Mujahida. Opposing the Nafs with force and then punishing them if they sin means having the intention that if the Nafs have sinned now, then I will give this small amount in charity or offer this much Nafil prayer, then, Allah willing, there is hope that it will be corrected.

The purpose of the tradition of forgiving a sudden glance is that where there is no possibility of malice,

but a woman suddenly comes forward and looks at her without intention, it is ignored, but it is forbidden to look at her a second time. But it does not mean there is forgiveness at first sight, even when plenty of beautiful girls and women keep looking at each other. Be careful not to let the Nafs get an excuse at first glance.

If the filth of nature does not go away for some people, then one should not despair because the filth of nature and evil demands will not be punished, but the reward of the Mujahideen will be given. As long as he does not follow the cruel demand, there is no worry and sorrow, even if he struggles and suffers all his life. Nafs is afraid of Mujahideen, so don't think about its pain. Break your heart's desire, but do not break the order of Allah Ta'ala.

Hazrat Hakeem Muhammad Akhtar (ra)

3.14 - Ignorance

It is impossible to know about Allah Ta'ala without knowledge. It is through knowledge that man distinguishes between halal and haram. What are the acts of worship, and how do they perform them? How is Allah mentioned? A person should learn all these things. Otherwise, in the worship of ignorance, one does not know what is right or wrong. In ignorance, a person works hard but does not know whether it benefits or harms them. It has been said that even the fish of the sea and the animals of the forest pray for forgiveness for those who acquire knowledge. Knowledge is the light by which a person attains status in this world and in the hereafter.

The Messenger of Allah (ﷺ) said that the excellence of a scholar over a worshiper (non-scholar) is like my example over your lowly ones. The Prophet (ﷺ) said, "One jurist is more severe on Satan than a thousand worshipers." Whoever taught knowledge to someone and followed it, the reward will be given to the one who prepared it. Acquiring knowledge is so essential that it has been declared a duty of every believing man and woman. And those who know are commanded to convey to those who do not know.

Allah ﷻ said!

قُلْ هَلْ يَسْتَوِي الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ۗ
اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۝ ۗ

Say: Can those who know and those who do not become equal? It is only the people of understanding who are receptive to the advice.
(Surah Al Zumr - 9)

The Obedient and the Sinner are not equal.

Allah ﷻ says, `Is the one who is like this equal to one who associates others in worship with Allah ﷻ and sets up rivals to Him?'
They are not equal before Allah ﷻ, as He says:

لَيْسُوْا سَوَآءً ۗ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ
اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ﴿١١٣﴾

(Surah Ale Imran – 113)
Not all of them are alike; a party of the people of the Scripture stands for the right; they recite the Verses of Allah during the night hours, prostrating themselves in prayer.

And Allah ﷻ says here:
One who is humble and has fears of Allah ﷻ when he prostrates and stands (in prayer).
It was reported that Hazrat Ibn Mas`ud (RA) said:

"The obedient one obeys Allah and His Messenger (ﷺ)."

Hazrat Ibn Abbas (RA), Al-Hasan (ra), As-Soddy (ra) and Ibn Zayd (ra) said,

Ana'a Al-Layl means in the depths of the night.

...يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ...

...beware of the hereafter and hope for the mercy of his Lord...

He feared the Hereafter and hoped for the mercy of his Lord. This means in his worship, he feels both fear and hope. Both are essential in prayer, and fear should be more substantial during one's lifetime.

Allah ﷻ says: يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ

Fearing the Hereafter and hoping for the mercy of his Lord, at the time of death, hope is uppermost, as Imam `Abd bin Humaid (ra) recorded in his Musnad from Hazrat Anas (RA), who said,

"The Messenger of Allah (ﷺ) entered upon a man who was dying and said to him,

كَيْفَ تَجِدُكَ (How do you feel?)

He said, `I am both afraid and hopeful.'

The Messenger of Allah (ﷺ) said:

لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللهُ عَزَّ وَجَلَّ الَّذِي يَرْجُو، وَأَمَّنَهُ الَّذِي يَخَافُه

They do not meet in the heart of a servant in a place like this, except that Allah, the Mighty and Sublime, who hopes for Him, bestows them,

"These do not co-exist in a person's heart at times such as this, but Allah will give him what he hopes for and protect him from what he fears."
This was recorded by At-Tirmidhi, An-Nasa'i, and Ibn Majah from the Hadith of Yasar bin Hatim (ra) from Ja`far bin Sulayman (RA).
At-Tirmidhi said, "Gharib."
Imam Ahmad (ra) recorded that Tamim Ad-Dari (RA) said that the Messenger of Allah (ﷺ) said:

مَنْ قَرَأَ بِمِائَةِ آيَةٍ فِي لَيْلَةٍ كُتِبَ لَهُ قُنُوتُ لَيْلَة

Whoever recites one hundred verses in one night, Qunut for the night is recorded for him.

Whoever recites one hundred Ayat in one night will be recorded as if he prayed all night.
This was also recorded by An-Nasa'i in Al-Yawm wa al-Laylah.

... قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ...

...say, are those who know alike with those who do not know...

This means, is this one equal to the one who sets up rivals to Allah to mislead (men) from His path?

...إِنَّمَا يَتَذَكَّرُ أُوْلُوا الْأَلْبَابِ ﴿﴾

...only people of understanding remember...
(Surah Al-Zumr. 9)

Only men of understanding will remember.
This means that only the one who understands the difference between them will understand it. And Allah knows best. (Tafsir Ibn Kathir)
Allah ﷻ said!

وَلَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ
قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا اِلَّآ اَنْ يَّشَاۗءَ اللّٰهُ وَلٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ○

If We had sent down to them the angels, and the dead had spoken to them, and (even if) We had gathered everything before them face to face, still, they were not to believe, unless Allah would have so willed. But most of them adopt the way of ignorance.
(Surah Al Inaam - 111)

Allah ﷻ says: `Had We accepted what the disbelievers asked for.' That is -- those who swore their strongest oaths by Allah that if a miracle came to them, they would believe in it. As they asked, we sent down angels to convey Allah's Message to them to support the truth of the Messengers. When they said,

اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا ۙ

Surah Al Asra – 92)

"Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face; (92)

قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ ۘ

They say: "We shall not believe until we receive the like of that which the Messengers of Allah (ﷺ) had received."

Surah Al Inaam – 124)

and,

وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا لَوْلَآ اُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْ نَرٰى رَبَّنَا ؕ

لَقَدِ اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيْرًا ﴿۲۱﴾

(Surah Al Furqan – 21)

And those who expect not a Meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed, they think too highly of themselves and are scornful with great pride.

Allah ﷻ said, ...وَكَلَّمَهُمُ الْمَوْتٰى...

and the dead had spoken unto them,

This is to inform them of the truth of what the Messengers brought them,

... وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلاً ...

and We had gathered all things before them,
Ali bin Abi Talhah (RA) and Al-Awfi (RA) reported from Ibn Abbas (RA) before their eyes.
This is the view of Qatadah (ra) and Abdur-Rahman bin Zayd bin Aslam (ra).
This Ayah means if all nations were gathered before them, one after the other, and each one testifies to the truth of what the Messengers (AS) came with,

... مَّا كَانُواْ لِيُؤْمِنُواْ إِلاَّ أَن يَشَاء اللّهُ ...

They would not have believed unless Allah ﷻ willed, for guidance is with Allah, not with them. Indeed, Allah ﷻ guides whom He wills and misguides whom He wills, and He does what He wills,

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ﴿٢٣﴾

(Surah Al Anbiya – 23)

He cannot be questioned about what He does, while they will be asked.

This is due to His knowledge, wisdom, power, supreme authority and irresistibility.
Similarly, Allah ﷻ said,

اِنَّ الَّذِيْنَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُوْنَ ﴿٩٦﴾

وَلَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿٩٧﴾

(Surah Younus: 96 – 97)

Truly! Those against whom your Lord's Word (Wrath) has been justified will not believe. (96) Even if every sign should come to them, until they see the painful torment. (97)

...وَلَـٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿﴾

(Surah al-Anam - 111)

But most of them behave ignorantly.
(Tafsir Ibn Kathir)

Please do not argue with people with ignorance; it wastes time and sometimes breaks the relationship.

Some people deny the hereafter out of ignorance. In their opinion, the arrival of the Prophets (AS) in the world was only to correct man's morals. There will be no accountability. Let them know the reality in the hereafter.

One should not engage in question-and-answer or scholarly discussion with ignorant people; it wastes time and spoils relationships, and if an innocent person wants to discuss, he should remain silent

3.15 – Breach of Promises

The Messenger of Allah ﷺ said! A promise is like a loan; that is, it is not right to go against it. Allah Ta'ala, while praising Hazrat Ismail (AS), says:

وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۡ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ۚ O

He mentioned in the Book (the story of) Ismail that he was indeed true to his promise and was a messenger, a prophet.
(Surah Maryam - 54)

A companion of the Messenger of Allah (ﷺ) said. I agreed with Rasool Allah (ﷺ), and then I said to him (ﷺ) I will see you at so and so place. Then I forgot to go, and after three days I remembered that I had gone to that place immediately. I was surprised to see that Rasool Allah (ﷺ) was there waiting for me. He (ﷺ) said! O, young man! I am here for you, waiting for three days.

Allah ﷻ says in the Qur'an!

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَجَعَلْنَا قُلُوْبَهُمْ قٰسِيَةً ۚ

So, because they broke their pledge, We cursed them and made their hearts hardened.
(Surah Al Maida - 13)

Breaking the Covenant

Those who break this covenant, even though they pledged and vowed to keep it, break it, and deny it ever existed, have avoided the clear path and deviated from the path of guidance to the path of misguidance.

Allah then mentioned the punishment that befell those who broke His covenant and the pledge they gave Him,

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ ...

As they broke their covenant, they cursed them...

Allah ﷻ states, because they broke the promise that We took from them, We cursed them, led them away from the truth, and expelled them from guidance,

...وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً...

and made their hearts grow hard...,

And they do not heed any word of advice that they hear because of the hardness of their hearts.

Muslims have been warned that Allah will catch those who do not fulfill the covenant. Don't break your promise and become a source of disaster.

3.16 – Breach of Trust

A traitor is a person to whom something is given as a trust or loan; then, he digests some or all of the thing, claims that the thing has been lost, or denies it altogether, and says: That thing was not given to him.

Allah ﷻ says!

عَلِمَ اللّٰهُ اَنَّكُمۡ كُنۡتُمۡ تَخۡتَانُوۡنَ اَنۡفُسَكُمۡ

Allah knows that you have been betraying yourselves,
(Surah Al Baqarah - 187)

In Maraj (ascension), Rasool Allah (ﷺ) passed by a man who had collected a large bundle of wood and could not lift it and was putting more wood in it. He (ﷺ) asked what is this. Hazrat Jibreel (peace be upon him) said that there is a person in your ummah who is responsible for many of the rights and trusts of the people, which he cannot fulfill and is burdened more and more. (Fath al-Bari)

Messenger of Allah (ﷺ) in Ascension saw a man passing by a large bundle of firewood stored and unable to lift it; it kept bringing more firewood. The Prophet (ﷺ) has asked about it. Angel Jibril (AS) said! This is a man of your nation; there are a lot of debts on it, and he is unable to pay but is taking on more and more. (Fatah-al-Bari)

Allah ﷻ says another place!

وَمَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ

وَهُمْ لَا يُظْلَمُوْنَ ۝

Whoever misappropriates shall bring forth, on Doomsday, what he stole. Then, everybody shall be paid, in total, for what he has earned, and they shall not be wronged.
(Surah Ale Imran - 161)

The Messenger of Allah ﷺ said! By the One in Whose possession is my life, whoever takes anything from the wealth he has been appointed to receive will bring it on the Day of Resurrection, carrying it on his neck. (Mishkat al-Musabeh)

Some people quickly borrow, hold trust, and hesitate when it comes time to give. Nowadays, the rightful person is being harassed and taken away from trusts, or is not repaying the loan. Therefore, people with bad intentions do not even get help from Allah. The Messenger of Allah (ﷺ) said that whoever intends to pay by taking the wealth of the people, then Allah will spend it on his behalf. If he takes people's wealth and plans not to give it back, then Allah destroys his wealth, and the debt remains. Then, on the Day of Judgment, people will be punished for not paying their dues.

And whosoever is deceitful with the booty, he shall bring forth that which he took on the Day of Resurrection. Then, every person shall be paid what he has earned and shall not be dealt with unjustly.
This Ayah contains a stern warning and threat against *Ghulul* (stealing from the booty), and some Hadiths prohibit such practice.

Imam Ahmad (ra) recorded that Abu Malik Al-Ashjai (RA) said that the Prophet (ﷺ) said,

أَعْظَمُ الْغُلُولِ عِنْدَ اللهِ ذِرَاعٌ مِنَ الْأَرْضِ، تَجِدُون الرَّجُلَيْنِ جَارَيْنِ فِي الْأَرْضِ أَوْ فِي الدَّارِ فَيَقْطَعُ أَحَدُهُمَا مِنْ حَظِّ صَاحِبِه ذِرَاعًا، فَإِذَا اقْتَطَعَهُ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ إِلى يَوْمِ الْقِيَامَة

The worst *Ghulul* (i.e., stealing) with Allah is a yard of land, that is, when you find two neighbours in a land or home, and one of them illegally acquires a yard of his neighbour's land. When he does, he will be tied with it from the seven earths until the Day of Resurrection.
Imam Ahmad (ra) recorded that Abu Humaid As-Saidi (ra) said,
"The Prophet (ﷺ) appointed a man from the tribe of Al-Azd, called Ibn Al-Lutbiyyah, to collect the Zakah. When he returned, he said, `This (portion) is for you, and this has been given to me as a gift.'

The Prophet (ﷺ) stood on the Minbar and said,

مَا بَالُ الْعَامِلِ نَبْعَثُهُ فَيَجِي فَيَقُولُ: هَذَا لَكُمْ ، وَهَذَا أُهْدِيَ لِي، أَفَلَا جَلَسَ فِي بَيْتِ أَبِيهِ وَأُمِّهِ فَيَنْظُرُ أَيُهْدَى إِلَيْهِ أَمْ لَا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا يَأْتِي أَحَدٌ مِنْكُمْ مِنْهَا بِشَيْءٍ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ، إِنْ كَانَ بَعِيرًا لَهُ رُغَاءٌ، أَوْ بَقَرَةٌ لَهَا خُوَارٌ، أَوْ شَاةٌ تَيْعَر

What is the matter with a man whom we appoint to collect Zakat? When he returned, he said, `This is for you, and this has been given to me as a gift.' Why hasn't he stayed in his father's or mother's house to see whether he would be given presents? By Him in Whose Hand my life is, whoever takes anything from the resources of the Zakat (unlawfully), he will carry it on his neck on the Day of Resurrection; if it is a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating.

The Prophet (ﷺ) then raised his hands until we saw the whiteness of his armpits, and he said thrice,

اللَّهُمَّ هَلْ بَلَّغْت

`O Allah! Haven't I conveyed Your Message.'"

Hisham bin Urwah (ra) added that Abu Humaid (ra) said,

"I have seen him with my eyes and heard him with my ears, and ask Zayd bin Thabit (RA)."
This is recorded in the Two Sahah.

In the book of Rasool Ahkam (ﷺ) of his Sunnan, Abu Isa At-Tirmidhi (ra) recorded that Mu`adh bin Jabal (RA) said,
"The Messenger of Allah (ﷺ) sent me to Yemen, but when I started on the journey, he sent for me to come back and said,

أَتَدْرِي لِمَ بَعَثْتُ إِلَيْكَ؟

لَا تُصِيبَنَّ شَيْئًا بِغَيْرِ إِذْنِي، فَإِنَّهُ غُلُول

Do you know why I summoned you back?
Do not take anything without my permission, for if you do, it will be *Ghulul*.

وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

(And whosoever deceives his companions over the booty, he shall bring forth on the Day of Resurrection that which he took).

لِهذَا دَعَوْتُكَ فَامْضِ لِعَمَلِك

This is why I summoned you, so now go and fulfill your mission."
At-Tirmidhi (ra) said, "This Hadith is Hasan Gharib."
In addition, Imam Ahmad (ra) recorded that Abu Hurairah (RA) said,

"The Prophet (ﷺ) got up among us and mentioned *Ghulul* and emphasized its magnitude. He then said,

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ،

I will not like to see anyone among you on the Day of Resurrection, carrying a grunting camel over his neck. Such a man will say, 'O Allah's Messenger ﷺ! Intercede on my behalf,' and I will say, 'I cannot intercede for you with Allah ﷻ, for I have conveyed (Allah's Message) to you.'

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ فَرَسٌ لَهَا حَمْحَمَةٌ، فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ،

I would not like to see any of you coming on the Day of Resurrection while carrying a neighing horse over his neck. Such a man will be saying, `O Allah's Messenger (ﷺ)! Intercede on my behalf,' and I will reply, 'I cannot intercede for you with Allah ﷻ, for I have conveyed (Allah's Message) to you.'

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِي يَوْمَ الْقِيَامَةِ عَلى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ فَيَقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُكَ،

I would not like to see any of you coming on the Day of Resurrection while carrying clothes that will be fluttering, and the man will say, 'O Allah's Messenger! Intercede (with Allah) for me, ' and I will say, 'I cannot help you with Allah ﷻ, for I have conveyed (Allah's Message) to you.'

لَا أُلْفِيَنَّ أَحَدَكُمْ يَجِي يَوْمَ الْقِيَامَةِ عَلى رَقَبَتِهِ صَامِتٌ، فَيقُولُ: يَا رَسُولَ اللهِ أَغِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ مِنَ اللهِ شَيْئًا، قَدْ أَبْلَغْتُك

I would not like to see any of you coming on the Day of Resurrection while carrying gold and silver on their necks. This person will say, 'O Allah's Messenger! Intercede (with Allah) for me.' And I will say, 'I cannot help you with Allah ﷻ, for I have conveyed (Allah's Message) to you.'"

This Hadith was recorded in the Two Sahah.
Imam Ahmad (ra) recorded that Umar bin Al-Khattab (RA) said,
"During the day (battle) of Khyber, several Companions of the Messenger of Allah (ﷺ) came to him and said, `So-and-so died as a martyr, so-and-so died as a martyr.' When they mentioned a certain

man who died as a martyr, the Messenger of Allah (ﷺ) said,

كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ غَلَّهَا أَوْ عَبَاءَةٍ

No. I have seen him in the Fire because of a robe he stole (from the booty).

The Messenger of Allah (ﷺ) then said,

يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُون

O Ibn Al-Khattab (RA)! Go and announce to the people that only the faithful shall enter Paradise.

So, I proclaimed that none except the faithful shall enter Paradise."
Muslim and At-Tirmidhi, who said "Hasan Sahih'', recorded this. (Tafsir Ibn Kathir)

Quranic verse!

وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا ۙ

Do not be an advocate for those who breach trust
(Surah An Nisa - 105)

Allah ﷻ says!

اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِـيْمًا O

Surely, Allah does not like anyone who is a sinful betrayer.
(Surah An Nisa - 107)

On another place!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَخُونُوا۟ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓا۟ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ۝

O you who believe, do not betray the trust of Allah and the Messenger and do not betray your mutual trust while you know.
(Surah Al Anfal - 27)

The Two Sahah mention the story of Hatib bin Abi Balta (RA).
In the year of the victory of Makkah, he wrote to the Quraysh, alerting them that the Messenger of Allah (ﷺ) intended to march toward them. Allah informed His Messenger (ﷺ) of this, and he sent a Companion to retrieve the letter that Hatib (RA) sent, and then he summoned him. He admitted to what he did.
Umar bin Al-Khattab (RA) stood up and said, "O Allah's Messenger (ﷺ)! Do I cut off his head because he has betrayed Allah, His Messenger (ﷺ) and the believers?" The Prophet (ﷺ) said,

دَعْهُ فَإِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُم

Leave him! He participated in Badr. How do you know that Allah has not looked at those who participated

in Badr and said, do whatever you want, for I have forgiven you?

However, this Ayah appears more general, even if it was revealed about a specific incident. According to most scholars, such rulings are addressed by their indications rather than by their particular reasons.

Betrayal includes minor and major sins, as well as those that affect others. Ali bin Abi Talhah (RA) said that Ibn Abbas (RA) commented on the Ayah,

وَتَخُونُواْ أَمَانَاتِكُمْ (nor betray your Amanat),

"The Amanah refers to the actions Allah has entrusted the servants with, including what He has ordained. Therefore, Allah says here,

لاَ تَخُونُواْ (nor betray...), `Do not abandon the obligations.'"

Abdur-Rahman bin Zayd (ra) commented, "Allah forbade you from betraying Him and His Messenger (صلى الله عليه وسلم), as hypocrites do.'

(Tafsir Ibn Kathir)

Disobeying Allah and His Messenger ﷺ is also treason. All kinds of cheating are prohibited, so one should be very careful. Everyone knows about financial betrayal. For example, if a person keeps a trust, he can eat it, use it, or reduce it. Or two partners betray each other.

Whoever forgets by lending or giving property to someone else keeps his rights, etc. All these are betrayals, and everyone knows whose right I have killed and whose I have betrayed. If there is a concern for the hereafter and fear of Allah, a person can avoid betrayal; otherwise, the claimants of great integrity, seeing the worldly gain, fall into this problem. Giving positions to incompetents is also treason.

Given worldly relations and worldly profits, those blessed and given positions to the transgressors, impious, oppressors, and non-prayers, all this is a betrayal of trust. Each person is responsible for their affairs. Small and big officials, presidents, and ministers are trustworthy. The positions they have assumed should fulfill their responsibilities according to Islamic Shari'ah. Do not betray the public. Similarly, buyers and sellers, travelling companions, neighbours, spouses, parents, and children are all trustees of each other's property and related matters. Whoever betrays someone will be guilty and will be punished in the Hereafter. In addition to wealth and means, there is betrayal in other matters, as mentioned in various hadiths. Allah ﷻ says!

إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ

Surely, Allah does not like those who breach the trust.
(Surah Al Anfal – 58)

Rasool Allah (ﷺ) said! Four things would make a person a pure hypocrite. One characteristic of these four will be considered a part of this hypocrisy until we leave it.

1. He would give in to betray the trust.
2. Speak the matter lie.
3. Make the contract cheating.
4. If there is a dispute, use insulting language. (Bukhari)

Allah ﷻ says!

وَاَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَاۤىِٕنِيْنَ ۝

and that Allah does not lead the guile of betrayers to success.

(Surah Yousuf – 52)

It is narrated from Hazrat Abu Bakr Siddiq (RA) that the Messenger of Allah (ﷺ) said that whoever becomes the guardian of a matter related to the affairs of a Muslim. Then he made a person wealthy based on his (personal) wealth and relations, and then the curse of Allah was upon him. No Fard or Nafil will be accepted from him. Even Allah will enter him into hell.
(Targheeb wa al-Tarheeb)

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

Allah does not love any treacherous, ungrateful.
(Surah Al-Hajj - 38)

Every unbeliever and polytheist are traitor. It is his responsibility to worship his Creator and Lord, the One and Only, and to follow the religion sent by Him, but he does not do so. Therefore, he is a traitor. "Khwan" is an exaggeration, and every unbeliever is Kufr, meaning ungrateful. Allah created him and worshiped others other than Allah. And he adopts a religion that he has created. It is ungrateful to Allah to eat His blessings and deny His faith. Allah does not love such people.

Allah ﷻ says!

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ O

He knows the treachery of the eyes and whatever is concealed by hearts.
(Surah Ghaffir - 19)

There will be a reckoning on the Day of Resurrection; good deeds will be rewarded, and evil deeds will be punished. Allah knows the visible actions of the organs, and what is hidden in the breasts are destructive beliefs, bad intentions, and bad feelings; Allah is

aware of them all. There will be no impeachment if no one thinks my inner state is hidden. There are also eyes in the external organs. Looking at an evil place where it is not allowed to see and using the eyes in misdeeds are all sins. One of the eyes' actions is betrayal. Allah Ta'ala said He knows the betrayal of the eyes and the things hidden in the hearts. He saw the non-Muharram from the corner of his eye, secretly cast a glance of sin, and slandered someone with a hint of his eye. All this is considered a sin, and Allah knows everything.

(Anwar Al Bayan)

Hazrat Abu Hurairah (RA) reported that the Messenger of Allah (ﷺ) said! When the deposits are wasted, wait for Qayamat (Day of Judgement). The question to be asked is how the Messenger of Allah (ﷺ)! He said that when you work (Government Affairs), you should be consigned to being incapable and then wait for the Hour. (Bukhari)

3.17 – Talebearing

وَيۡلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِۨ O

Woe to every backbiter, derider
(Al Humazah - 1)

Al-Hamada refers to (slander) by speech, and Al-Lamaze refers to (slander) by action.
This means that the person finds fault with people and belittles them. An explanation of this has already been provided in the discussion of Allah's statement,

هَمَّازٖ مَّشَّآءِۢ بِنَمِيمٖ ﴿١١﴾

(Surah Al Qalam – 11)
A slanderer, going about with slanders,

Ibn Abbas (RA) said, "Humazah Lumazah means one who reviles and disgraces (others)."
Mujahid (ra) said, "Al-Humazah is with the hand and the eye, and Al-Lumazah is with the tongue."

Hazrat Ibn Abbas (RA) narrates that these verses were revealed about Akunis bin Shareeq, who used to taunt people. According to Ibn Juraj (ra), these verses were revealed about Waleed bin Mughirah, who used to criticize the Prophet (ﷺ) in his absence.

It is narrated from Hazrat Huzaifa (RA) that the Messenger of Allah (ﷺ) said! The cheater will not enter heaven. Hazrat Abd al-Rahman bin Ghanem (RA) and Hazrat Asma bint Yazid (RA) narrated that the Messenger of Allah (ﷺ) said! The best of Allah's servants remember Allah when they are seen; the worst are those who gossip and cause evil among friends. (Mishkat al-Musabeh)

It is narrated from Hazrat Ibn Abbas (RA) that the Prophet (ﷺ) came to a garden (cemetery) and heard the voices of two men who were being punished in their graves. The Prophet (ﷺ) said these people are not being punished for any major sin. Although in reality, they are not very sinful. One did not avoid urine splashes, and the other was used as a talebearer. Then he ordered a tree branch and cut it in two. One piece was buried in one grave, and the other in another. He said, "Hopefully, the punishment of both of them will be reduced until they are dry."

(Sahih al-Bukhari)

It is narrated from Hazrat Anas (ra) that the Messenger of Allah (ﷺ) said! The one who keeps his tongue closed, Allah will cover his faults (i.e., the one who hides the flaws and evils of people and does not gossip, then Allah also covers his faults). (Mazahir al-Haq)

Revealing someone's faults, words, and actions that he wants to hide from others is called talebearing, a major sin. Harassment is not just saying something to someone, but revealing a person's actions or words to someone who hurts them. Even if that indication is from a hint, it is not correct. A greedy person is a transgressor, and Allah Almighty says that the words of a transgressor should not be believed at once.

A person asked Hazrat Umar bin Abdul Aziz (ra) about someone, so he said, "We will consider this matter, and if you told a lie, then you are among those people," and referred to the verse in Surah Hujuraat!

يَآيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ جَاءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْٓا اَنْ تُصِيْبُوْا قَوْمًاۢ
بِجَـهَالَةٍ فَتُصْبِحُوْا عَلٰي مَا فَعَلْتُمْ نٰدِمِيْنَ ○

O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.
(Surah Al Hujuraat - 6)

In Bukhari Sharif, it is narrated from Hazrat Hudayfa (RA) that he heard the Messenger of Allah (ﷺ) say that a talebearer will not enter Paradise. Hazrat Khawaja Hasan Basri (ra) said that the person who mentions others evilly in front of you will mention you in the same way in front of others, so avoid him.

Hazrat Musab bin Zubair (RA) said that listening to gossip is worse than listening to it, because it amounts to giving permission.

Yahya bin Aksham (ra) says a talebearer is worse than a magician. What a magician cannot do in a month, a talebearer can do in a moment, and the work of a talebearer is more dangerous than the work of a devil because the work of the devil is through thoughts and whispers. In contrast, the work of the talebearer is in front of the eyes as an observation.

Allah ﷻ says!

حَمَّالَةَ الْحَطَبِ ۚ ○

the wicked carrier of firewood.
(Surah Lahab - 4)

The commentary says that as he often refers to the talebearing and talebearer, the hated said the cause of enmity and strife as fuel for the fire.
(Tanbiha-tul-Ghafilin)

3.18 – Disbelief

Allah Ta'ala has described in the Qur'an those who deny His existence, Oneness, or His blessings in such detail and continuity. Sometimes as a warning, sometimes as an encouragement, sometimes with the tidings of Paradise, and occasionally mentioning the horrible punishments of Hell. This shows the disease's damage and sensitivity.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ O

Indeed, for those who have disbelieved, it is all the same whether you warn them or you warn not: they do not believe.

(Surah Al Baqarah - 6)

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝

As for those who disbelieve and deny Our signs, they are the people of the Fire. They shall dwell in it forever.

(Surah Al Baqarah - 39)

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ O

And they said: Our hearts are veiled. Rather, Allah has cast damnation upon them for their disbelief. So, they believe only in tiny things

(Surah Al Baqarah - 88)

فَلَعۡنَةُ اللّٰهِ عَلَي الۡكٰفِرِيۡنَ O

So, the curse of Allah is upon the disbelievers.
(Surah Al Baqarah - 89)

وَلِلۡكٰفِرِيۡنَ عَذَابٌ مُّهِيۡنٌ O

And for the unbelievers, there is a humiliating punishment.
(Surah Al Baqarah - 90)

قَالُوۡا سَمِعۡنَا وَعَصَيۡنَا

They said: We have heard and disobeyed.
(Surah Al Baqarah - 93)

مَنۡ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبۡرِيۡلَ وَمِيۡكٰلَ فَاِنَّ اللّٰهَ
عَدُوٌّ لِّلۡكٰفِرِيۡنَ O

If someone is an enemy to Allah, His angels, and His messengers, and Jibril (Gabriel) and Mikhail (Michael), then Allah is an enemy to the disbelievers.
(Surah Al Baqarah - 98)

وَمَنۡ يَّتَبَدَّلِ الۡكُفۡرَ بِالۡاِيۡمَانِ فَقَدۡ ضَلَّ سَوَآءَ السَّبِيۡلِ O

And whoever takes infidelity in exchange for faith has undoubtedly missed the straight path.

(Surah Al Baqarah - 108)

قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗٓ اِلٰى عَذَابِ النَّارِ

وَبِئْسَ الْمَصِيْرُ O

He (Allah) said: As for the one who disbelieves, I shall let him enjoy a little, then drag him to the punishment of the Fire. How evil an end it is!
(Surah Al Baqarah - 126)

فَاذْكُرُوْنِيْٓ اَذْكُرْكُمْ وَاشْكُرُوْا لِيْ وَلَا تَكْفُرُوْنِ

So, remember Me, and I will remember you, and be thankful to Me, and be not ungrateful to Me.
(Surah Al Baqarah - 152)

اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ اُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ

وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ O

Indeed, those who disbelieved and died while they were disbelievers, upon them is the curse of Allah, and of angels, and all human beings together,
(Surah Al Baqarah - 161)

وَمَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَاۤءً وَّنِدَاۤءً ۭ

بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ O

An example of (calling) those who disbelieve is someone shouting at an animal that hears nothing but a call and

cries. They are deaf, dumb, and blind, so they do not understand

(Surah Al Baqarah - 171)

زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ

اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ۗ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَاۤءُ بِغَيْرِ حِسَابٍ O

Adorned is the present life for those who disbelieve, and they laugh at those who believe, while those who fear Allah shall be above them on the Day of Resurrection. Allah gives provision to whom He wills without measure.
(Surah Al Baqarah - 212)

وَمَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰۤئِكَ حَبِطَتْ اَعْمَالُهُمْ

فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰۤئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ O

While any one of you turns away from his faith and dies an infidel, such people are those whose deeds will go to waste in this world and in the Hereafter, and they are people of the Fire. They shall be there forever
(Surah Al Baqarah - 217)

وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰۤـُٔهُمُ الطَّاغُوْتُ ۙ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى

الظُّلُمٰتِ ۗ اُولٰۤئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝

As for those who disbelieve, their friends are the Rebels. They bring them out from the light into the depths of

darkness. Those are people of the Fire. There, they will remain forever.
(Surah Al Baqarah - 257)

وَاللّٰهُ لَا يَهۡدِي الۡقَوۡمَ الۡكٰفِرِيۡنَ O

And Allah does not give guidance to the people who disbelieve.
(Surah Al Baqarah - 264)

وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيۡمٍ O

And Allah does not like any sinful disbeliever.
(Surah Al Baqarah - 276)

اِنَّ الَّذِيۡنَ كَفَرُوۡا لَنۡ تُغۡنِىَ عَنۡهُمۡ اَمۡوَالُهُمۡ وَلَاۤ اَوۡلَادُهُمۡ مِّنَ اللّٰهِ شَيۡـــًٔـا
وَاُولٰٓـئِكَ هُمۡ وَقُوۡدُ النَّارِ O

Indeed, those who disbelieve, their wealth and their children shall not suffice them in the least against Allah. Those are the fuel of the Fire.
(Surah Ale Imran - 10)

قُلۡ لِّلَّذِيۡنَ كَفَرُوۡا سَتُغۡلَبُوۡنَ وَتُحۡشَرُوۡنَ اِلٰى جَهَنَّمَ وَبِئۡسَ الۡمِهَادُ O

Say to those who disbelieve: You shall soon be overcome and gathered into Hell. Indeed, it is an evil bed.
(In which) to rest.
(Surah Ale Imran - 12)

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ O

Say: Obey Allah and the Messenger. Then, should they turn back, Allah does not love the disbelievers.
(Surah Ale Imran - 32)

اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ
وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ـــ 90 اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ
يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ ذَهَبًا وَّلَوِ افْتَدٰى بِهٖ ۭ اُولٰٓئِكَ لَهُمْ عَذَابٌ
اَلِيْمٌ وَّمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ـــ 91

Those who disbelieve after accepting Faith and then increase in disbelief, their repentance shall never be accepted. They are the ones who have lost the right path. Those who disbelieve and die as disbelievers, even an Earth entirely of gold, shall never be accepted by any of them, even if one offers it as ransom. They are the ones for whom there is a painful punishment, and there are no helpers.
(Surah Ale Imran - 91, 92)

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ اَكَفَرْتُمْ
بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ O

On a day when some faces turn bright, others turn dark. As for those whose faces turn dark (they shall be questioned): Did you disbelieve after you had accepted the

Faith? Now, taste the punishment because you are used to disbelief.
(Surah Ale Imran - 106)

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـــًٔا ۭ
وَاُولٰۗىِٕكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ O

Indeed, those who disbelieve, neither their wealth nor their children shall help them against Allah, and they are the people of the Fire. They shall be there forever.
(Surah Ale Imran - 116)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓي اَعْقَابِكُمْ
فَتَنْقَلِبُوْا خٰسِرِيْنَ O بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ O سَنُلْقِيْ
فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ
وَمَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ O

O you who believe, if you obey those who disbelieve, they will make you turn back on your heels, then you shall turn into losers. Instead, Allah is your Lord and the best of all helpers. We shall put awe into the hearts of those who disbelieve since they have associated with Allah, something for which He has not sent any authority. Their ultimate place is the Fire, and evil is the abode of the unjust.
(Surah Ale Imran: 149 - 151)

وَلَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـــًٔا ؕ
يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْاٰخِرَةِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ O
اِنَّ الَّذِيْنَ اشْتَرَوُا الْكُفْرَ بِالْاِيْمَانِ لَنْ يَّضُرُّوا اللّٰهَ شَيْـــًٔا ۚ وَلَهُمْ عَذَابٌ
اَلِيْمٌ O وَلَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْٓا اَنَّمَا نُمْلِيْ لَهُمْ خَيْرٌ لِّاَنْفُسِهِمْ ؕ اِنَّمَا
نُمْلِيْ لَهُمْ لِيَزْدَادُوْٓا اِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِيْنٌ O

Those who hasten towards disbelief should not make you grieve. They cannot harm Allah at all. Allah intends not to spare them any share in the hereafter. For them, there is a mighty punishment. Indeed, those who bought disbelief in exchange for Belief cannot harm Allah. For them, there is a painful punishment. Those who disbelieve should not think that the respite We give them is good for them. We present them with respite, only that they may increase in sin, and there is a humiliating punishment for them.
(Surah Ale Imran: 176 - 178)

لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ O ؕ
مَتَاعٌ قَلِيْلٌ ۚ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ O

The strutting of the disbelievers about the land should not deceive you. It is just a little enjoyment. After that, their resort is Hell, and it is an evil abode.
(Surah Ale Imran: 196 - 197)

وَلٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا O

but Allah has cast His curse on them due to their disbelief. So, they do not believe except for a few.
(Surah An Nisa - 46)

اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا ۗ كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ

بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ ۗ اِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا O

Those who have disbelieved in Our verses, We shall certainly make them enter a fire. Whenever their skins are burnt out, We shall give them other skins in their place, so that they may taste the punishment.
Indeed, Allah is All-Mighty, All-Wise.
(Surah An Nisa - 56)

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا فَتَكُوْنُوْنَ سَوَاۤءً فَلَا تَتَّخِذُوْا مِنْهُمْ اَوْلِيَاۤءَ

حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ۗ فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ

وَجَدْتُّمُوْهُمْ ۖ وَلَا تَتَّخِذُوْا مِنْهُمْ وَلِيًّا وَّلَا نَصِيْرًا O ۙ

They wish that you should disbelieve, as they have disbelieved, and thus you become all alike. So, do not take friends from among them unless they migrate in the way of Allah. Then, if they turn away, seize them, and kill them wherever you find them, and do not take from among them a friend or helper.
(Surah An Nisa - 89)

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ۭ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا O

To Allah belongs what is in the heavens and what is on earth. We have ordered those who gave the Book before you, and we have ordered you to fear Allah. If you disbelieve, then what is in the heavens and what is in the earth belongs to Allah. Allah is All-Independent, Ever-Praised.
(Surah An Nisa - 131)

اِنَّ الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ ازْدَادُوْا كُفْرًا لَّمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيْلًا O

Surely, those who believed and then disbelieved, believed again and then disbelieved, then went on increasing in their disbelief - Allah is not to forgive them nor lead them on the path.
(Surah An Nisa - 137)

وَاَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا O

We have prepared, for the disbelievers among them, a painful punishment.
(Surah An Nisa - 161)

إِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا O

إِنَّ الَّذِيْنَ كَفَرُوْا وَظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ

طَرِيْقًا ۙ O إِلَّا طَرِيْقَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ

وَكَانَ ذٰلِكَ عَلَي اللّٰهِ يَسِيْرًا O

Verily, those who disbelieve and keep others from the way of Allah have indeed strayed far away. Indeed, for those who have denied and done wrong, Allah is not one to forgive or guide them. Except for the way to Hell, as abiders therein forever, and this unto Allah is easy.
(Surah An Nisa - 167-169)

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰۗىِٕكَ اَصْحٰبُ الْجَحِيْمِ O

Those who disbelieve and deny Our signs are the people of the Fire.
(Surah Al Maida - 10)

إِنَّ الَّذِيْنَ كَفَرُوْا لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لِيَفْتَدُوْا بِهٖ

مِنْ عَذَابِ يَوْمِ الْقِيٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ اَلِيْمٌ O

Surely, if the disbelievers have all that is in the earth, and more as much besides it, to pay it as ransom against the punishment of the Day of Judgment, it shall not be accepted from them, and they will have a painful punishment. (Surah Al Maida - 36)

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ۗ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ
اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خٰلِدُوْنَ O

You see, many of them take the infidels (the pagans) for friends. Indeed, evil is what they have sent ahead for themselves, for Allah is angry with them, and they are to remain in torment forever.
(Surah Al Maida - 80)

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰۤئِكَ اَصْحٰبُ الْجَحِيْمِ ۗ

But those who disbelieved and denied Our signs are the people of the Fire.
(Surah Al Maida - 86)

3.19 – Polytheism (Shirk)

Allah ﷻ says,

إِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاۤءُ ۚوَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا O

Surely, Allah does not forgive that a partner is ascribed to Him, and He forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah commits a terrible sin.
(Surah An Nisa - 48)

Allah ﷻ does not Forgive Shirk, except after Repenting From it:

Allah ﷻ said that He, إِنَّ اللّٰهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ ...

Verily, Allah ﷻ forgives not those partners set up with Him (in worship),

Meaning, He does not forgive a servant if he meets Him while he is associating with partners with Him.

وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاۤءُ

but He forgives except that (of sins), to whom He wills, of His servants.

Imam Ahmad (ra) recorded that Abu Dhar (RA) said that the Messenger of Allah ﷺ said,

Allah ﷻ said,

يَا عَبْدِي مَا عَبَدْتَنِي وَرَجَوْتَنِي، فَإِنِّي غَافِرٌ لَكَ عَلى مَا كَانَ فِيكَ،

"O My servant! As long as you worship and beg Me, I will forgive you, no matter your shortcomings.

يَا عَبْدِي إِنَّكَ إِنْ لَقِيتَنِي بِقُرَابِ الْأَرْضِ خَطِيئَةً مَا لَمْ تُشْرِكْ بِي، لَقِيتُكَ بِقُرَابِهَا مَغْفِرَة

O, My servant! If you meet Me with the earth's fill of sin, yet you do not associate any partners with Me, I will meet you with its fill of forgiveness."

Only Imam Ahmad (ra) recorded this Hadith with this chain of narration.

Imam Ahmad (ra) recorded that Abu Dhar (RA) said, "I came to the Messenger of Allah ﷺ and he said,

مَا مِنْ عَبْدٍ قَالَ: لَا إِلهَ إِلَّا اللهُ ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا دَخَلَ الْجَنَّة

"No servant proclaims, 'There is no deity worthy of worship except Allah,' and dies on that belief, but will enter Paradise."

I said, "Even if he committed adultery and theft!"

وَإِنْ زَنَى وَإِنْ سَرَق

He said, "Even if he committed adultery and theft."

I asked again, "Even if he committed adultery and theft!"

وَإِنْ زَنَى وَإِنْ سَرَقَ ثَلَاثًا

He said, "Even if he committed adultery and theft."

The fourth time, he said, عَلَى رَغْمِ أَنْفِ أَبِي ذَر

"Even if Abu Dhar's (RA) nose was in the dust."
Abu Dhar (RA) departed while pulling his izar and saying, "Even if Abu Dhar's (RA) nose was put in the dust."
Ever since that happened, Abu Dhar (RA) used to narrate the Hadith and then comment, "Even if Abu Dhar's (RA) nose was put in the dust."

The Two Sahah recorded this Hadith.
Al-Bazar (ra) recorded that Ibn Umar (RA) said,
"We used to refrain from begging (Allah) for forgiveness for those who commit major sins until we heard our Prophet reciting,

إِنَّ اللّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاء

(Verily, Allah ﷻ forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ;),
And his saying,

أَخَّرْتُ شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ

I have reserved my intercession on the Day of Resurrection for those among my Ummah who commit major sins."

Allah's ﷻ statement,

... وَمَن يُشْرِكْ بِاللّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا ﴿﴾

and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

Is similar to His statement,

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Verily, joining others in worship with Allah is a great Zulm (wrong). (31:13)

In the Two Sahah, it is recorded that Hazrat ibn Mas`ud (RA) said,
"I said, `O Messenger of Allah (ﷺ)! Which is the greatest sin?' He said,

أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ

To make a rival with Allah while He Alone created you."

(Tafsir Ibn Kathir)

If the polytheist dies without repentance, he will never be forgiven. For all sins other than shirk, Allah will forgive whomever He wills and punish whomever He wills. Shirk is a grave crime. Allah created, gave him sustenance, and fulfilled all his needs. But the folly of the polytheist is that he is grateful to other than Allah. Even in this world, if a person owns something and others start considering someone else the owner, how much will that owner be disgusted? Allah Ta'ala has warned against polytheism in stringent terms and has mentioned the severest punishment for it because the abomination is only for Allah Ta'ala.

إِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَاۤءُ ۚ
وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا O

Surely, Allah does not forgive that a partner is ascribed to Him, and forgives anything short of that for whomsoever He wills. Whoever ascribes a partner to Allah has indeed gone far astray.
(Surah An Nisa - 116)

Shirk shall not be forgiven. In Reality, the Idolaters Worship Satan:

Polytheists will have taken other than the proper path, deviated from guidance and righteousness, destroyed themselves in this life and the Hereafter, and lost contentment in this life and the Hereafter.

Juwaybir (ra) said that Ad-Dahhak (ra) said about Allah's statement,

"The idolaters claimed that the angels are Allah's daughters, saying, `We only worship them so that they bring us closer to Allah.'

So, they took the angels as gods, made the shapes of girls, and decided, `these (idols) resemble the daughters of Allah (i.e., the angels), whom we worship.'"

This is similar to Allah's ﷻ statements, أَفَرَءَيْتُمُ اللَّٰتَ وَالْعُزَّىٰ

Have you then considered Al-Lat and Al-`Uzza? (53:19)

And they make the angels who are servants of the Most Gracious (Allah) females. (43:19)
and they have invented a kinship between Him and the Jinn. (37:158)

Satan has commanded them to do this and made it seem fair and beautiful in their eyes. Consequently, they are worshipping Satan in reality, just as Allah said in another Ayah,

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ

Did I not command you, O Children of Adam (AS), that you should not worship Satan (36:60)

Allah ﷻ said that, on the Day of Resurrection, the angels should proclaim about the idolaters who worshipped them in this life:

بَلْ كَانُوا۟ يَعْبُدُونَ ٱلْجِنَّ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ

Nay, but they used to worship the Jinn; most were believers in them. (34:41)

Allah ﷻ cursed him, expelled him, and banished him from His mercy and His grace.

Allah ﷻ says!

إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ

وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ۝

Whoever ascribes any partner to Allah, Allah has prohibited for him the Jannah (the Paradise), and his shelter is the Fire, and there will be no supporters for the unjust.
(Surah Al Maida - 72)

Allah ﷻ says in another place!

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَّهُمْ يُخْلَقُونَ O

وَلَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّلَآ اَنْفُسَهُمْ يَنْصُرُوْنَ O

Do they associate those with Allah who do not create anything; rather, they are created (themselves)? And they (the alleged partners) cannot extend any help to them, nor can they help themselves.
(Surah Al Aaraf: 191-192)

Almighty Allah says in the Quran that polytheists are impure, and after this year, they should not come to the Holy Masjid.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ

بَعْدَ عَامِهِمْ هٰذَا ۚ

O you who believe, the Mushrik are impure indeed, so let them not approach Al-Masjid-ul-Haram after this year.
(Surah At Touba - 28)

3.20 – Hypocrisy

The Hypocrites

Allah ﷻ begins describing the hypocrites who profess belief while concealing disbelief. Since the matter of the hypocrites is vague and many people do not realize their actual reality, Allah ﷻ mentioned their description in detail. Each characteristic Allah used to describe them is a form of hypocrisy. Allah ﷻ revealed Surah At-Taubah and Surah Al-Munafiqun about the hypocrites. He also mentioned the hypocrites in Surah An-Nur and other Surahs so that their descriptions would be known and their ways and errors could be avoided.

Meaning of Nifaq

Nifaq means to show conformity - or agreement - and to conceal evil. Nifaq has several types:

- Nifaq in the creed that causes its people to reside in Hell for eternity and
- Nifaq is one of the major sins, as we will explain soon, Allah willing.

Ibn Jurij (ra) said of the hypocrite that,

"His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."

The Beginning of Hypocrisy

The revelations about the characteristics of the hypocrites were revealed in Madinah Munawara because there were no hypocrites in Makkah. Instead, the situation in Makkah was the opposite since some people were forced to pretend they were disbelievers while their hearts concealed their faith. Afterward, the Messenger of Allah (ﷺ) migrated to Madinah, where the Ansar from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolaters. Three Jewish tribes lived in Al-Madinah: Banu Qainuqah, allies of Al-Khazraj; Banu An-Nadir; and Banu Qurizah, allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as Abdullah bin Salam (RA).

During the early stage of Madinah, there were no hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah (ﷺ) conducted peace treaties with the Jews and several other Arab tribes around Madinah. Soon after, the Battle of Badr occurred, and Allah gave victory to Islam and its people.

Abdullah bin Ubai bin Salol was a leader in Madinah. He was Al-Khazraj's chief, and during the period

of Jahiliya, he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message (ﷺ) reached Madinah, and many in Madinah embraced Islam.

Ibn Salol's heart was filled with hatred against Islam and its people. When the Battle of Badr took place, he said, "Allah's religion has become apparent." So, he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book.

Then, hypocrisy began in Madinah and among the surrounding nomadic tribes. As for the immigrants, none of them were hypocrites since they emigrated willingly (seeking the pleasure of Allah). Instead, when Muslims relocate from Makkah, they would be forced to abandon all of their wealth, offspring, and land; they would do so, seeking Allah's reward in the Hereafter.

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ۙ

Indeed, the hypocrites are in the lowest level of the Fire, and you shall never find for them a helper.
(Surah An Nisa - 145)

The Hypocrites and the Friends of Disbelievers are in the Lowest Depth of the Fire unless they repent.

Verily, the hypocrites will be in the lowest depths of the Fire on the Day of Resurrection due to their tremendous Kufr.
Al-Walibi (Ali bin Abi Talhah) said that Ibn Abbas (RA) said, فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ (in the lowest depths (grade) of the Fire), in the bottom of the Fire.
Other scholars said that,
The Fire has ever-lower depths just as Paradise had ever-higher grades.
Ibn Jarir (ra) recorded that Abdullah bin Mas`ud (RA) said that,

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الأَسْفَلِ مِنَ النَّارِ

(Verily, the hypocrites will be in the lowest depths (grade) of the Fire),

"Inside coffins of Fire that surround them, for they are closed and sealed in them."

Ibn Abi Hatim (ra) recorded that when Ibn Mas`ud (RA) was asked about the hypocrites, he said,
"They will be placed in coffins made of fire and closed in them in the lowest depth of the Fire."

﴿وَلَن تَجِدَ لَهُمْ نَصِيرًا﴾... no helper will you find for them.

To save them from their misery and painful torment, Allah ﷻ then states that whoever among the hypocrites repents in this life, Allah will accept his repentance and sorrow; if his repentance is sincere and he then follows it by performing righteous deeds, all the while depending on his Lord.

Allah ﷻ said,

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ ...

Except those who repent (from hypocrisy), do righteous good deeds, depend on Allah, and purify their religion for Allah. Replacing showing off with sincerity, so that their good deeds will benefit them, even if they were minute.

... فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ...

Then, they will be with the believers.

(Tafsir Ibn Kathir)

Just as there are different types of faith and disbelief, there are many types of hypocrisy. One is the hypocrisy of belief, that is, outwardly claiming to believe in the monotheism of Allah, His Messenger, angels, and predestination, but inwardly denying all of them. This is the hypocrisy that existed during the time of the Messenger of Allah ﷺ. The same hypocrisy has been called Kufr in the Holy Quran. And about this hypocrisy, the promise has come that the abode of

the hypocrites in hell is even lower than that of the disbelievers. Then, gradually, it happened that the habits, traits, and manners of these hypocrites also started to be called hypocrisy because most of the things in them tarnish a person's moral and practical life, which are not compatible with Islam due to being contrary to the teachings of Islam and high human values. When the religious life of the Muslims declined, they started adopting the things that the hypocrites used to do. Religious scholars called it practical hypocrisy.

What is meant to be warned against is this practical hypocrisy. Adopting lies in communication, not fulfilling promises, and betraying trust. It is hazardous to find these habits among Muslims. Muslims should be careful of these bad habits; otherwise, they will have to suffer severe punishment in the hereafter.

(Mazahir-al-Haq)

In Sahih al-Bukhari, Hazrat Abu Hurairah (RA) says that the Messenger of Allah ﷺ said! On the Day of Resurrection, the worst among people in the sight of Allah will be those who are two-faced if you come to this side with one face and go to that side with the other face.

(That is, whoever has it should talk like that.

It was narrated from Hazrat Abdullah bin Umar (RA) that the Prophet (ﷺ) said that whoever has four habits in them is a pure hypocrite, and whoever has one of the four things in them. There is a thing of hypocrisy in it until it leaves. (Those four things are) When he is made trustworthy, he betrays him, and when he speaks, he lies, and when he promises, he breaks it, and when he fights, he acts foolishly.

(Sahih al-Bukhari)

In the eyes of the hypocrite, life is more valuable than faith. Therefore, he hesitates to give in the way of Allah, and the believer is destined for the pleasure of Allah. He lives for Allah and dies for Him. Nothing can stop him from breaking and giving his life to Allah.

The hypocrites deceive the Muslims by wearing the cloak of Islam. However, they do not understand that they are the real deceivers because the consequences of this hypocrisy will fall on them. They do everything with duplicity, which is why they are constantly being beaten, so that we do not open up to others. A hypocrite has lost credibility among the parties; no party trusts him, no matter how many oaths he swears. Muslims have been warned not to share their secrets with the disbelievers except with other Muslims. Still, the hypocrite always desires friendship

with the disbelievers and polytheists because he does not trust in the Self of Allah in his heart.

Allah Almighty says that I do not get anything by punishing you people. This punishment is the reward for your actions. The matter of punishment is the requirement of your disbelief and hypocrisy. When you free yourself from hypocrisy, purify your soul, and accept faith in this world and gratitude for the blessings of Allah, then you are free and secure otherwise. Such a death will come upon you that then eternal hell will be your destiny.

3.21 – Malice

When anger does not have the power to retaliate by confiscating, a kind of depression is created in the person's heart; it is called malice. When anger does not come out, its ferment remains in the heart. Talk escalates, and resentments arise. Hatred is that which, by authority and purpose, harbours evil and ill will in the heart of someone and also takes measures to hurt him. The spiteful will not be forgiven.

It was narrated from Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said, "Do not be envious of one another, do not be jealous, and do not backbite, and be servants of Allah and be brothers, and it is not permissible for a Muslim to talk to his brother apart from more than three days. (i.e., remain disconnected). (Sahih al-Bukhari)

It is narrated from Hazrat Zubair (RA) that the Messenger of Allah (ﷺ) said! The disease of old nations has sneaked towards you. That disease is envy and malice. It is a shaving adjective. I do not say that it shaves hair, but it shaves religion. (Narrated by al-Tirmidhi)

The Messenger of Allah (ﷺ) said that no one should convey to me anything terrible related to my

Companions because I want to come out of my house to them with my chest bare and be safe.
(Narrated by al-Tirmidhi)

People who profess Islam also have hatred in their hearts towards their other Muslim brothers. They oppose each other to serve the interests of the world. And this opposition sometimes escalates to such an extent that they resort to beatings and killings.

Allah ﷻ said!

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ O

We shall have removed whatever grudge they had in their hearts, (thus making them) brothers, sitting on couches, face to face. (Surah Al Hijr - 47)

Al-Qasim (ra) narrated that Abu Ummah (RA) said:
"The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts."
Then he recited:

وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ

(And We shall remove any deep feeling of bitterness from their breasts).

This is how it was narrated in this report, but Al-Qasim bin Abdur-Rahman (ra) is weak in his reports from Abu

Umamah (ra). However, this is in accord with the report in the Sahih where Qatadah (ra) says,
"Abu Al-Moutawakel An-Naji (ra) told us that Abu Sa`id Al-Khudri (RA) told them that the Messenger of Allah (ﷺ) said:

يَخْلُصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى قَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ. فَيُقْتَصُّ لِبَعْضِهِمْ مِنْ بَعْضٍ مَظَالِمُ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِّبُوا وَنُقُّوا، أُذِنَ لَهُمْ فِي دُخُولِ الْجَنَّةِ

The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then, judgment will be passed between them concerning any wrong they have committed in this world against one another until they are cleansed and purified. Then permission will be given to them to enter Paradise." (Tafsir Ibn Kathir)
Allah ﷻ says in the Qur'an!

وَالَّذِيْنَ جَاۗءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْ لَنَا وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ۝

And for those who came after them, saying, Our Lord, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any hatred against those who believe; Surely, Our Lord, you are Very-Kind, Very-Merciful. (Surah Al Hasher - 10)

Being free of hatred and envy is a symbol of the heavenly:

Referred Imam Ahmad (ra) and Anas bin Malik (RA) Ibn Kathir (ra) says: We were sitting with the Prophet (ﷺ), He (ﷺ) said now before you a man will come, who is from heaven, is the one just came from the Ansar whose beard fresh ablution drops were dropping and were on the left hand to his slippers. The next day, the same thing happened, and the man entered the state. When the Prophet (ﷺ) went up to the council, Abdullah bin Omro bin al-Aas (RA) went after him. So that we can find out the secrets of heaven, he told him, I swore in a feud that I would not be at home for three days. Suppose you consider it appropriate for the three-day spectacular, show me a place to stay here. He agreed. Abdullah bin Umar (RA) spends three nights with him. He did not wake up at night for prayer. I mentioned some when I went to sleep and then went up for the Morning Prayer. However, throughout this period, except for his words, I did not hear a word of welcome.

Next were the third nights, and they were about to come down in my heart for their actions. So, I was going to leave. I told him I had no problems at home.

But in three days, we listened to Rasool Allah (ﷺ) that a heavenly person is going to come to you, who is for you. But I wonder why I did not see any significant process you are doing. What is the status of it? He said I do not do it unless you have visited. When I heard it was coming back to me, he said that yes, there is one thing: I do not keep hate in my heart toward Muslims and do not harm anyone, do not envy. This good thing is given to you.

Abdullah (RA) said that is the adjective the above has given you. Ibn Kathir (RA) says that Imam Nisai (RA) mentioned the action in his book with authentic references.

3.22 – Haughtiness

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ
وَلَبِئْسَ الْمِهَادُ O

When it is said to him: Fear Allah, he is tempted by arrogance to (commit) sin. Hell is enough for him, and it is an evil bed to rest.
(Surah Al Baqarah - 206)

This Ayah indicates that when the hypocrite deviates from his speech and deeds, he is commanded to fear Allah, refrain from his evil deeds, and adhere to the truth. He refuses and becomes angry, as he is used to doing evil.

This Ayah is similar to what Allah ﷻ said:

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ؕ
يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰ
لِكُمُ ؕ اَلنَّارُ ؕ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا ؕ وَبِئْسَ الْمَصِيْرُ ﴿۷۲﴾

(Surah Al-Hajj – 72)

And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse

than that? The Fire (of Hell) which Allah has promised to those who disbelieved, and worst indeed is that destination!" (72)

Many people have the disease when they get wealth, knowledge, and rank and become arrogant. Haughtiness penetrates the heart and shows pride to others. They think that whatever they acquire is the result of their efforts. They forget that they have found what Allah ﷻ has blessed them with.

3.23 - Avarice and Greed

The Messenger of Allah ﷺ said! After me, there will be people who will eat all kinds of delicious food, wear all kinds of clothes, and have beautiful women and expensive horses. Their stomachs will not be satisfied with a little (food), and they will not be satisfied with much wealth. Each of their actions will be for the world! I command you (to convey this message to your children) that whoever among your children sees them. He should not greet them, should not visit them if they are sick, and whoever does this (against them) will help them in destroying Islam. (Kimya-e-Saadat)

Greed is the root of all diseases. This disease is called Umme-ul-Amraz. As a result, quarrels become riots. Because of this, people illegally usurp each other's property. Due to this, a person becomes addicted to immorality. Man, always says that my wealth is my wealth. His wealth is only what he eats or (clothes) wears. He has spent his real wealth in the way of Allah and stored up with Allah.

Sarwar-e-Konan ﷺ used to pray that O Allah! Grant sustenance to the family of Muhammad (ﷺ). You know that what is more than sufficiency (necessity) is a cause of corruption, and what is less than sufficiency leads to disbelief, and this is also a cause of corruption.

Allah Almighty Said!

وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ O ۚ

__And those who are saved from the greed of their hearts are the successful. __

(Surah Al Hasher – 9)

Indicating that those who are saved from being stingy earn success and good achievements.

Imam Ahmad (ra) recorded that Jabir bin Abdullah (RA) said that the Messenger of Allah ﷺ said,

إِيَّاكُمْ وَالظُّلْمَ ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ،

وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ ، حَمَلَهُمْ عَلى أَنْ سَفَكُوا

دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُم

- Be on your guard against committing oppression, for oppression is darkness on the Day of Resurrection.

- Be on your guard against being stingy, for being stingy is what destroyed those who were before you. It made them shed blood and make lawful what was unlawful for them.

Imam Muslim (ra) collected this Hadith.

Ibn Abi Hatim (ra) recorded that Al-Aswad bin Hilal (RA) said that a man said to `Abdullah (bin Mas`ud),

"O Abu Abdur-Rahman (RA)! I fear that I have earned destruction for myself."
Abdullah (ra) asked him what the matter was, and he said, "I hear Allah's saying,

... وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

And whosoever is saved from his greed, such are they who will be the successful.

and I am somewhat a miser who barely gives away anything."
Abdullah (RA) said,
"That is not the greed Allah mentioned in the Qur'an, which pertains to illegally consuming your brother's wealth. What you have is miserliness, and it is an evil thing indeed to be a miser."
(Tafsir Ibn Kathir)

When a greedy person gets wealth, he does not spend it. He does not perform the duties and obligations prescribed by Allah Ta'ala. He does not fulfill the needs of the people related to him. Wants wallets to be complete and bank balances to grow. If wealth is spent, his life is lost. The spirit of not spending has been called covetousness and greed. Undoubtedly, greed is an evil trait that creates panic and cowardice in a person.

Hazrat Fqih Abul Laith Samarkandi (ra) said there are two types of greed.

1) Sinful greed

2) Non-sinful greed

Sinful greed is that which prevents us from following the commands of Allah Ta'ala. Accumulate wealth so that it becomes abundant, and be proud of it. The second non-blameful greed is not violating the commandments of Allah Ta'ala in acquiring wealth, nor being proud of it. This greed is not condemnable. That is why some of the Companions of Rasool Akram (ﷺ) collected wealth, and the Holy Prophet (ﷺ) did not even forbid them, but he preferred to abandon it.

Hazrat Syedna Abu Al-Darda (RA) said while explaining the evil of greed! Greed is that which makes Allah's commands invalid. Because it is said that you covet the one whose sustenance is entrusted to the Lord Almighty, Allah Almighty has taken responsibility for your sustenance. Still, you are greedy in seeking it and do not follow Allah's commands.

Hazrat Masruq (RA) said that I submitted to the service of Umm Al-Momineen Hazrat Syedah Aisha Siddiqa (RA). O Mother of the Believers! When the Holy Prophet (ﷺ) used to enter the house, what he used to say:

Hazrat Umm al-Momineen (RA) said! When he used to visit the house, he would often say, "I have heard that if there were two valleys of gold for the children of Adam (AS), they would wish for the third valley as well." The belly of the children of Adam (AS) can only be filled with soil. And Allah accepts the repentance of those who repent. Allah has created wealth so that prayer can be established and zakat can be paid.

It is narrated from Hazrat Anas bin Malik (RA) that the Messenger of Allah (ﷺ) said that everything of the son of Adam (AS) becomes weak except for two things. Those two things are greed and lust. Long greed makes you forget the hereafter, and following desires leads you away from the truth.

The Messenger of Allah (ﷺ) said: I have three thoughts for three men.

1. The first world is for those eager to acquire and die for it with such a tight hand that they will never be rich again.

2. The other will be so engrossed in worldly pursuits that he never has leisure to get.

3. Thirdly, for the one who is miserly about it, such a grief that he will never be happy.

The cure for greed is to understand in the heart that this wealth will not be faithful to him, and even if he

does, it will be with humiliation, and the result will be that he will be deprived of the pleasure of Allah. People's hearts do not obey unless Allah wills it. If he gets the pleasure of Allah, then Allah will also subjugate the hearts of people for him. In the eyes of the people, he will be honoured for him, and if he is displeased with Allah, he will be humiliated even though he is rich.

When a person thinks that what is in my destiny will be with me and what is not, I cannot get, then a feeling of contentment will arise in him, and his heart will remain at peace. Even if there is nothing with the good servants of Allah and the noble saints, they are satisfied that I will get my fortune. Complete faith in Allah creates courage and endurance in a person. And because of this belief, Allah Ta'ala creates blessings in his wealth, means, and sustenance.

3.24 – Falsehood

Lying and perjury are grave sins. The Messenger of Allah ﷺ said! Lying is the door to hypocrisy. Buying and selling by lying destroys the blessing and reduces sustenance. Some people tell lies to make others laugh. It is a severe sin. In Miraj, the Messenger of Allah (ﷺ) saw two people; one of them was standing, and the other was sitting. The person who was standing would put an iron bar in the mouth of the person who was sitting and pull his throat until it reached his shoulder. In the same way, pulling on the other side would return the first one to its original state by then. And so, the process continued. The Messenger of Allah (ﷺ) asked Gabriel (peace be upon him) who he was. He said it was a lie. He is being punished in the same way in the grave, which will continue till the Day of Resurrection.

Hazrat Abdullah bin Jarad (RA) asked the Messenger of Allah (ﷺ) whether a believer can commit adultery. He (ﷺ) said, "Perhaps" (i.e., it is possible), then said, "A believer will not tell a lie." And after that, he recited this verse.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ۝

(Surah An Nahl - 105)

It is the disbelievers in Allah‘s verses who forge lies, and it is they who are the liars.

Then Allah ﷻ informs that His Messenger (ﷺ) is neither a forger nor a liar because the one who fabricates falsehood about Allah and His Messenger (ﷺ) is the evilest of creatures. Allah ﷻ will not guide them, and theirs will be a painful punishment, the disbelievers and heretics who are known to the people as liars.

The Messenger Muhammad (ﷺ), on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness, and no one among them had any doubts about that, to such an extent that they always addressed him as Al-Amin (the Trustworthy) Muhammad (ﷺ).

Thus, when Heraclius, the king of the Romans, asked Abu Sufyan (RA) about the attributes of the Messenger of Allah (ﷺ), one of the things he said to him was, "Did you ever accuse him of lying before he made his claim?"

Abu Sufyan (RA) said, "No".

Heraclius said,

"He would refrain from lying about people and then go and fabricate lies about Allah."

(Tafsir Ibn Kathir)

Rasulullah (ﷺ) said that whoever attributes a lie to me is telling a lie on my behalf. Tell him to make his abode in hell. Telling falsehoods, even in jest, is prohibited.

Hazrat Abdullah bin Masoud (RA) quoted the Messenger of Allah (ﷺ) as saying that whoever swears a false oath to obtain someone else's wealth will meet Allah in such a state that Allah's wrath will be revealed.

Many people institute false cases, some plaintiffs are liars, some witnesses are liars, and they swear false oaths. Giving false testimony is equal to shirk three times. It is narrated from Hazrat Abu Dhar (RA) that the Messenger of Allah (ﷺ) said! He who claims that which is not his is not of us, and such a person shall make his abode in Hellfire. (Narrated by Muslim)

Hazrat Ibn Umar (RA) narrates that when a servant tells a lie, the angel runs miles away from its smell.

Hazrat Bahz bin Hakam (ra) narrated that the Messenger of Allah (ﷺ) said! Woe to him who tells lies to make people laugh. Such a person is doomed. (Sunnan Abu Dawud)

Lying is the act that opens the door to all mental illnesses. Once a person gets used to lying, the Nafs easily leads him into other sins.

3.25 – Deceive

يُخٰدِعُوْنَ اللّٰهَ وَالَّذِيْنَ اٰمَنُوْا ۚ وَمَا يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝

They try to deceive Allah and those who believe, while they are not deceiving anyone except themselves, although they are unaware of it.
(Surah Al Baqarah - 9)

Here, Allah Ta'ala is mentioning the hypocrites. These people hide their disbelief and pretend to be Muslims and think that Allah will not know. These people deceive themselves, and their situation is worse than that of the disbelievers. These people will be punished for their actions.

Hazrat Wathla (RA) said: I heard the Messenger of Allah (ﷺ) saying that whoever sells something (with a defect) and does not inform the buyer about it will remain in the displeasure of Allah. (He said) The angels will continue to curse him. (Mishkat al-Musabeh)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) passed by a pile of grain in the market and put his hand into it, and his fingers felt moisture in the layers inside the pile. He said, "What is this?" He said it happened because of the rain. He said, "Why don't you put the moist part up so people can see it?" A person who cheats is excluded from my party. (Narrated by al-Tirmidhi)

3.26 - Indecency

Mentioning Paradise and Hell in the Ascension, the Master of both Worlds (ﷺ) said. Then I saw such people in front of them, carrying fresh, fatty meat; on the other side, rotten, smelly meat. These people eat smelly and rotten meat, leaving fresh beef. I asked who these people are. Hazrat Gabriel (peace be upon him) said that these people used to leave their halal women and go to haram women for their satisfaction.

He (ﷺ) also passed on those women who used to add other people's children to their husbands. That is, she used to get pregnant through adultery. But due to ignorance, the child was believed to be her husband's. He (ﷺ) saw them hanging between the sky and the earth by piercing their breasts with large crooked hooks. (Ibn Hisham)

The Messenger of Allah ﷺ said! Every religion has a unique temperament, and Islam's is modesty. (Mishkat al-Musabeh).

It is narrated from Hazrat Ibn Umar (RA) that the Messenger of Allah (ﷺ) said that both modesty and faith go hand in hand. When one of them is taken away, the other also goes. (Mishkat al-Musabeh)

It has been proven that people who lack modesty lack faith. As Muslims move towards immorality, they are moving away from religion. Among the laws that Sharia has made for the honour and integrity of a Muslim, the first restriction is the protection of sight. In which malice was declared forbidden, and women were ordered to veil.

The blessed saying of the Messenger of Allah (ﷺ) is that a woman is something to be kept hidden.

(Mishkat al-Musabeh)

It is in the Sunnan of Abu Dawud that the Messenger of Allah (ﷺ) saw a man taking a bath in an open field. He ﷺ went to the pulpit and, after praising Allah, said that without doubt, Allah is shy and hidden. He likes to be nervous. So, when one of you takes a bath, he should cover himself.

Hazrat Imran bin Hussain (RA) says that the Messenger of Allah (ﷺ) said that modesty only brings goodness. Hazrat Abdullah bin Abi Utbah (RA) says that Rasulullah (ﷺ) was more modest than veiled virgins. (Narrated by al-Bukhari)

Modesty is a natural human requirement. When Hazrat Adam (peace be upon him) made a mistake and ate the forbidden fruit in Paradise, he was stripped of his heavenly clothes, so he immediately started covering his body with leaves of trees, even though no human

was there to see him. But Allah has placed shame in human nature. A fornicator acts unnaturally. Wearing thin clothing that shows the body is not the same as not wearing it. A man or a woman who wears such clothes will be considered naked. And there have been tough promises, especially for women.

It was narrated from Hazrat Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said that there are two groups of the people of Hell, and one group will be those who will be naked even though they are wearing clothes. A seducer of men and herself, attracted to them. Their heads will be like the humps of great camels that are bowed down. These women will neither enter Paradise nor smell its fragrance.

(Narrated by Muslim)

Thin clothing that exposes the body without the benefit of apparel and tight clothing that reveals the structure of the body are considered nudity. In Islam, there has been so much emphasis on covering up that it is not allowed to be naked, even in solitude. Rasulullah (ﷺ) has clearly stated the limit of seventy for women and men. And he has ordered that it be obeyed; otherwise, he will be entitled to punishment from Allah Ta'ala. It is forbidden for men to be naked in front of men and for women to be naked in front of women.

It is narrated from Hazrat Anas bin Malik (RA) that indecency will make it defective, and modesty will beautify it. (Narrated by Muslim)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! Modesty is a part of faith, and the result of faith is paradise; indecency is cruelty, and the result of cruelty is hell.

(Narrated by al-Tirmidhi)

3.27 – Theft

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوٓا اَيْدِيَهُمَا جَزَاۤءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ O

As for a man or a woman who commits theft, cut off the hands of both to punish them for what they earned, _a deterrent punishment from Allah. Allah is Mighty, Wise. (Surah Al Maida - 38)

The Necessity of Cutting off the Hand of the Thief

Allah ﷻ commands and decrees that the hand of the thief, male or female, be cut off.

During the time of Jahiliya, this was also the punishment for the thief, and Islam upheld this punishment.

In Islam, several conditions must be met before this punishment is carried out, as we will come to know, at Allah ﷻ willing.

Islam upheld other rulings after modifying these rulings, such as that of blood money.

When Does Cutting the Hand of the Thief Become Necessary

It is recorded in the Two Sahah that Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said,

May Allah ﷻ curse the thief who steals an egg and, as a result, his hand is cut off, and the thief who steals a rope and, as a result, his hand is cut off.
Al-Bukhari and Muslims recorded that Hazrat Aishah Siddiqah (RA) said that the Messenger of Allah (ﷺ) said,
The hand of the thief shall be cut off if he steals a quarter of a Dinar or more.
Muslim recorded that Hazrat Aishah Siddiqah (RA) said that the Messenger of Allah (ﷺ) said,
The hand of the thief shall only be cut off if he steals a quarter of a Dinar or more.

This Hadith is the basis of the matter since it specifies that the least amount of theft that deserves cutting the hand is a quarter of a Dinar. So, this Hadith fixes the value. And saying that it is three Dirhams is not a contradiction. This is because the Dinar in question was equal to twelve Dirhams, so three Dirhams equalled a fourth of a Dinar. So, in this way, it is possible to harmonize these two views.

This opinion was reported by Umar bin Al-Khattab (RA), Uthman bin Affan (RA), Ali bin Abi Talib (RA), and it is the view of Umar bin Abdul-Aziz (ra), Al-Layth bin Sa`d (ra), Al-Uzai (ra), and Ash-Shafi (ra) and his companions.

This is also the view of Imam Ahmad bin Hanbal (ra) and Ishaq bin Rahawiya (ra) in one of his narrations, as well as Abu Thawr (ra) and Dawud bin Ali Az-Zahari (ra), may Allah have mercy upon them.

As for Imam Abu Hanifah (RA) and his students Abu Yusuf (ra), Muhammad (RA), and Zafr (ra), along with Sufyan Ath-Thauri (ra), they said that.

The most minor theft that deserves cutting off the hand is ten Dirhams, whereas a Dinar was twelve Dirhams then.

The first ruling is correct: the smallest theft is one-fourth of a Dinar or more.

This meagre amount was set as the limit for cutting off a hand to deter theft, and it is a wise decision for those with sound comprehension.

This is the prescribed punishment for their evil actions of stealing other people's property by hand. Therefore, it is fitting that the tool they used to steal the people's wealth be cut off as punishment from Allah for their error.

Repentance of the Thief is Acceptable

Whoever repents and goes back to Allah ﷻ after he commits theft, then Allah will forgive him.

Imam Ahmad (ra) recorded that Abdullah bin `Amr (RA) said that;

A woman committed theft during the time of the Messenger of Allah (ﷺ), and those from whom she

stole brought her and said, "O Allah's Messenger (ﷺ)! This woman stole from us."
Her relatives said, "We want to pay ransom for her."
The Messenger of Allah (ﷺ) said,

اقْطَعُوا يَدَهَا Cut off her hand.

They said, "We ransom her with five hundred Dinars."
The Prophet said,

اقْطَعُوا يَدَهَا. Cut off her hand.

Her right hand was cut off, and the woman asked, "O Messenger of Allah (ﷺ)! Is there a chance for me to repent?"
He said yes. This day, you are free from your sin, just as the day your mother gave birth to you.

Allah sent down the verse in Surah Al-Maida,

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah ﷻ will pardon him. Verily, Allah is Oft Forgiving, Most Merciful.

This woman was from the tribe of Makhzoom. Her story was narrated in the Two Sahah from Az-Zuhri (ra) from Urwah (ra) from Hazrat Aishah Siddiqah (RA).

The incident caused concern for the Quraysh after she committed the theft during the Battle of the

Conquest (of Makkah). They said, "Who can talk to Allah's Messenger (ﷺ) about her matter."

They then said, "Who dares speak to him about matters other than Usamah bin Zayd (RA), his loved one."

When the woman was brought to the Messenger of Allah (ﷺ), Usamah bin Zayd (RA) talked to him about her, and the face of the Messenger (ﷺ) changed colour (because of anger), and he said,

أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللهِ عَزَّ وَجَلَّ ؟

Do you intercede in a punishment prescribed by Allah?

Usamah (RA) said to him, "Ask Allah to forgive me, O Allah's Messenger (ﷺ)!"

During that night, the Messenger of Allah (ﷺ) stood up and gave a speech and praised Allah ﷻ as He deserves to be praised.

He then said,

أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ،

Those who were before you were destroyed because when an honourable person among them would steal, they would leave him. But when a weak man among them stole, they implemented the prescribed punishment against him.

وَإِنِّي وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا

By Him in Whose Hand is my soul! If Fatimah (RA), the daughter of Muhammad ﷺ, stole, I would have her hand cut off.

The Prophet ﷺ commanded that the hand of the woman who stole be cut off, and it was cut off.
Hazrat Aishah Siddiqah (RA) said, `Her repentance was sincere afterward, and she got married, and she used to come to me so that I could convey her needs to the Messenger of Allah (ﷺ)."
This is the wording that Muslims collected, and in another narration by a Muslim, Hazrat Aishah Siddiqah (RA) said,
"She was a woman from Makhzoom who used to borrow things and deny that she took them. So, the Prophet (ﷺ) ordered that her hand be cut off."
(Tafsir Ibn Kathir)

The punishment for theft in Islam is to cut off the thief's hand. When a man or woman steals for the first time, his right hand should be cut off with a log. After that, if he steals again, his left foot should be amputated at the ankle. After that, what should be done if he steals for the third time? It is narrated from Hazrat Ali (RA) that no hand or foot should be cut off; rather, he should be imprisoned until he repents. Hazrat Imam Abu Hanifa (ra), Hazrat Imam Ahmed bin Hanbal (ra), and Imam

Uzai (ra) said this, and Hazrat Imam Malik (ra) and Imam Shafi'i (ra) said that if he steals for the third time, his left hand should be cut off, and if he steals for the fourth time, his right foot should be cut off. If he continues to steal after that, he should be given another punishment until he repents. Hazrat Abu Bakr Siddiq (RA) also said this.

(Anwar Al Bayan)

How does the evidence of theft and property theft occur, what are the forms, and under what conditions are they committed? What are the places where the stolen hand is to be missed and then the hand cut off, and how to stop the bleeding? These are written in detailed jurisprudence books.
Allah ﷻ said in Quran!

يَآيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ
وَاَنْتُمْ تَعْلَمُوْنَ O

O you who believe, do not betray the trust of Allah and the Messenger__, and do not betray your mutual trusts, while you know.
(Surah Al Anfal - 27)

يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِي الصُّدُوْرُ O

He knows the treachery of the eyes and whatever is concealed by hearts.

(Surah Ghaffir - 19)

يٰٓاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ
شَيْـــــًٔا وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ وَلَا يَاْتِيْنَ بِبُهْتَانٍ
يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ
وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ O

O you who believe, when the believing women come to you, seeking Bayt (a pledge of allegiance) with you, that they will not ascribe any partner to Allah, and will not commit theft, and will not commit fornication, and will not kill their children, and will not come up with a false claim (about the parentage of a child) that they falsely attribute (to the sperm of their husbands being dropped) between their hands and their feet (i.e. their private parts), and will not disobey you in what is recognized (in Shari'ah), then take them in your Bayt, and pray Allah for their forgiveness. Indeed, Allah is Most-Forgiving, Very-Merciful.

(Surah Al Mumtahenah - 12)

3.28 – Hatred

Hatred is also a great evil, like other evils of the Nafs. It comes from arrogance and jealousy. There are two main reasons for hating someone. One is that the hated one is considered inferior to himself, or something is disliked in his personality and actions. Dislike is the beginning; hatred is the end. Hating oneself is an evil and sinful act. No one should be hated because of their poverty, illness, or physical defect, because all these matters are related to Allah. Yes, acts can be hated.

For example, one should hate a thief, a drunkard, a hypocrite, and other such actions that show the sensuality and devilishness of the Nafs. But if a person had all these diseases and has left them and turned away from them by repenting, then it is strictly forbidden to slander or taunt him about the old things.

Allah Almighty Said!

وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ۝

but it is the truth that most of them dislike.
(Surah Al Mominun – 70)

The Kuffar's denial of the truth was due to reasonless hatred, malice, and enmity, for which they made various excuses and accusations. Instead of coming closer because of hatred, they became more distant.

Allah Almighty said in the Quran Karim!

فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ۙ O

But when a warner came to them, it added nothing to them but aversion,
(Surah Fatir – 42)

3.29 – Obscenity

The Messenger of Allah ﷺ said! Heaven will be forbidden to such a person who commits obscenity. The Holy Prophet ﷺ said! There will be some people in Hell whose mouths will emit impurity, and the stench of it will make all the Hell dwellers cry out and inquire as to who these people are. They will be told that these are the people who loved obscenities and used obscenities. Shaykh Ibrahim Bin Maisra (ra) said that whoever speaks obscenity, his mouth will be like a dog on the Day of Resurrection. (Kimya-e-Saadat)

The Messenger of Allah ﷺ said! Cursed be the one who abuses his parents. People asked who would do this to the Messenger of Allah ﷺ. He said in reply. Whoever harms the parents of another, in response, beats the parents of the abuser, so he causes this abuse. Using a Muslim is Fisq, and killing him is Kufr.

The Messenger of Allah (ﷺ) forbade abusing polytheists and infidels. Similarly, it is not permitted to curse an individual or a nation. Yes, of course, you can condemn the action, such as the curse of Allah on the infidels and the wrongdoers, etc.

Hazrat Urwa Bin Zubair (ra) narrates from Hazrat Aisha Siddiqa (RA) that she says that the Messenger of Allah (ﷺ) noted that the worst person is the one whom people leave because of obscenity. (Sahih al-Bukhari)

3.30 – Mistrust

Talking about one's faults to others is wrong, but speaking to one's heart is wrong as well. It is a grave sin to be suspicious of someone unless you have seen an evil deed with your eyes or heard it with your ears and are sure of it.

The Messenger of Allah (ﷺ) said that Allah Almighty had forbidden the blood of Muslims, their wealth, and suspicion of them. Do not believe in what comes to your heart until two Adil Shahid (firm evidence) have reported it. Otherwise, that idea will be from Satan.

Allah ﷻ said in the Quran!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓا۟ أَن تُصِيبُوا۟ قَوْمًۢا
بِجَهَٰلَةٍ فَتُصْبِحُوا۟ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ O

O you who believe, if a sinful person brings you a report, verify its correctness, lest you should harm a people out of ignorance, and then become remorseful on what you did.
(Surah Al Hujuraat - 6)

Allah ﷻ the Exalted ordered investigating the news that sinners and the wicked bring to make sure of its authenticity. Otherwise, if the sinner's word is taken for granted and a decision is based on it, the authorities will take the lead of the sinners regardless of whether the information is accurate.

Allah ﷻ, the Exalted and Most Honoured, forbade taking the path of the corrupted and sinners. That is why a group of Hadith scholars refuse to accept narrations from narrators whose reliability is unknown; they might be among the wicked in reality.
(Tafsir Ibn Kathir)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا۟

O you who believe, abstain from many of the suspicions. Some suspicions are sins. And do not be curious (to find out the faults of others),
(Surah Al Hujuraat - 12)

Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said Beware of suspicion because suspicion is a lie. Nor seek to shame and do not envy each other and do not gossip and malice: become the slaves of Allah and be as brothers.
(Sahih Bukhari)

3.31 – Extravagance

The Messenger of Allah ﷺ said! Whoever spends in moderation, Allah will give to him without need (from others), and whoever pays extravagance (wasteful spending). Allah will keep him in poverty.

Allah ﷻ said in the Quran!

وَلَا تُسْرِفُوٓا ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ۙ

and do not be extravagant. Surely, Allah does not like the extravagant
(Surah Al Inam -141)

Prohibiting Extravagance

It was said that the extravagance prohibited here refers to excessive charity beyond average amounts.
Ibn Jurayj (ra) said,
"This Ayah was revealed concerning Thabit bin Qays bin Shammas, who plucked the fruits of his date palms. Then he said to himself, `This day, every person who comes to me, I will feed him from it.'
So, he kept feeding (them) until the evening came, and he ended up with no dates. Allah sent down,

وَلَا تُسْرِفُوٓا ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ

(And waste not by extravagance. Verily, He likes not the wasteful."

Ibn Jarir (ra) recorded this statement from Ibn Jurayj (ra).
However, the apparent meaning of this Ayah, and Allah ﷻ knows best, is that

كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ أَثۡمَرَ وَءَاتُواْ حَقَّهُۥ يَوۡمَ حَصَادِهِۦۖ وَلَا تُسۡرِفُوٓاْ

(Eat of their fruit when they ripen, but pay the due thereof on the day of their harvest, and waste not...) refers to eating,
Do not waste time eating because this spoils the mind and body.

Allah ﷻ said in another Ayah,

وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْ

And eat and drink, but waste not by extravagance.
(7: 31)

In his Sahih, Al-Bukhari recorded a Hadith without a chain of narration.

كُلُوا وَاشْرَبُوا وَالْبَسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ

Eat, drink and clothe yourselves without extravagance or arrogance.

Therefore, these Ayat have the same meaning as this Hadith, and Allah knows best.
(Tafsir Ibn Kathir)

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ وَلَا تُبَذِّرْ تَبْذِيْرًا ۝ اِنَّ
الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝

Give the relative his right, and the needy and the wayfarer. And do not squander recklessly. Surely, squanderers are brothers of Satan's, and Satan is very ungrateful to his Lord.
(Al Isra - 26,27)

Spending money on sinful activities or unnecessary demands of wives and children is wasteful. Some people take loans just for the sake of showing off, start working on usury, and put their lives in trouble to fulfill vain customs and incur the displeasure of Allah. Wasters follow the path of Satan. To show the world and hear a few words of praise, people throw themselves into the pitfalls of this world and the hereafter.

Allah ﷻ says in praising of the Momin!

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ۝

- and those who, when they spend, are neither extravagant nor miserly, and it (i.e., their spending) is moderate between the two extremes.
(Surah Al Furqan - 67)

3.32 – Negligence

Some people think their actions are good and believe they are acceptable in the sight of Allah Ta'ala. But they don't know the difference between right and wrong. They are engrossed in their actions and oblivious to harm. Their ego keeps comforting them on this, greatly exaggerating their lesser actions. Such people include scholars, worshippers, Sufis, and nobles. Many scholars spent their entire lives acquiring and promoting knowledge, but could not save their hands, eyes, tongues, and private parts from sins. They believe they have reached a place of knowledge where those who get it are not punished but rewarded and honoured, and because of them, others will be saved from hellfire.

An example of this is that of a sick person who has been reading a book all night about the disease he has, writing prescriptions for it, and is also well aware of dieting, but does not take the medicine, saying that it is bitter. In this case, expecting the disease to be cured is foolish. On the Day of Resurrection, the most significant punishment will be inflicted on the scholar who did not act according to knowledge.

A group of people avoid bad morals and think wrong from the heart, but think they are better than those with terrible morals. Arrogance develops in them,

which destroys their good deeds, and the Nafs and Satan continue to comfort them. Most people do not know about sound and useless knowledge; they spend their entire lives acquiring sciences that offer only temporary benefits and those that are useful in this world and helpful to them even after death. Don't pay attention. Most people read the Holy Quran in prayer but do not know what they read. They are asking Allah Ta'ala in Arabic and are not aware of the meaning of the words they are saying. Allah does not like negligent worship. Some people among us recite the hymns endlessly. This is a perfect thing, but the mistake they make is that their attention is on the other side; they do not even realize that they are also having lousy vision at the same time.

Some people make the countenance of worshipers and bear hard work in it, but they are ignorant of what Zuhd is. Such people very quickly fall under the temptation of Nafs and Satan. Some people are very religious. Qaim al-Lail and Saim al-Daher are not immune to moral evils, i.e., they suffer from backbiting, envy, lies, and other diseases of the Nafs. As a result of this negligence, they ruin their good deeds. One class is of those Sufis who consider themselves inferior to all other courses of understanding of truth. The outward appearance is like the pious, but the inward actions are like the devils.

However, Tasawwuf teaches three things: to subdue and control oneself, to control one's anger, and to avoid greed and covetousness. In Tasawwuf, the seeker's eyes are on the hereafter compared to the world. His every action is with the subsequent in mind. Knowledge, obedience, submission, and the pleasure of Allah Ta'ala are meant. A class of Sufis wear tattered old clothes, look down on themselves, and give the same impression to people. But Allah Ta'ala will deal with his servant according to his intentions and not outwardly.

3.33 – Stubbornness

Stubbornness is a disease of the Nafs rooted in ignorance. A stubborn person considers his words the highest. He thinks his idea or decision is the best, so everyone should follow it. He goes to extremes to make his point. Another reason is ignorance. A stubborn person does not understand what others are saying. So, he cannot compare what is right and what is wrong. He lacks endurance, which sometimes leads him to harm himself. But his ego keeps urging him to stick to his word.

Hazrat Sheikh Abu Saeed (ra) says that a person used to live in our village. Someone killed his horse. He said you should take the horse's loss and ransom from me. He said I didn't need ransom; I wanted to take my horse, so the fight started. This dispute turned into a battle between the two clans. Many men were killed, women widowed, and children orphaned. Houses were deserted. This whole matter happened because of one person's stubbornness.

3.34 - Usury

Allah ﷻ says in the Quran!

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ۚ O

O you who believe, do not eat up the amounts acquired through Reba (interest), doubled and multiplied. Fear Allah so that you may be successful,
(Surah Ale Imran -130)

Interest (Reba) is Prohibited

Allah prohibits His believing servants from dealing in Reba and requiring interest in their capital, just as they used to do during Jahiliya.

For instance, when the time to pay a loan comes, the creditor would say to the debtor, "Either pay now, or the loan will incur interest." If the debtor asks to postpone the loan, the creditor would require interest, which would occur year after year until the little capital becomes multiplied many times.

Allah ﷻ commands His servants to have Taqwa of Him so that they may achieve success in this life and the Hereafter.

Allah also threatens them with the Fire and warns them against it.

(Tafsir Ibn Kathir)

Hazrat Jabir (RA) says that the Messenger of Allah (ﷺ) cursed all those who took usury, those who gave usury, those who wrote usurious transactions, and those who witnessed it. He also said that all of them are equal in (original sin) even though they differ in quantity.

(Sahih Muslim)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! A time will come upon the people when there will be no one left except usury, and if any such person remains, he will be afflicted with the fever of usury.

(In some books, it is written that he will suffer from interest).

(Ahmed, Abu Dawud, Nisai, Ibn Majah)

That is, someone will eat interest directly, someone will eat interest indirectly, and someone will be under its influence entirely unconsciously.

It was narrated from Hazrat Abdullah bin Masoud (RA) that the Messenger of Allah (ﷺ) said! However high the interest may be. Its ultimate end is scarcity and deficiency. (Mishkout Sharif)

4.0 - Sins and Disobedience

Disobeying Allah and His Messenger (ﷺ) is called a sin. Sins are divided into two parts. Major sins and minor sins. There are some sins for which the Shariah has prescribed specific punishments, such as murder, theft, adultery, etc. Some sins are major sins, but the Sharia has no legal punishment for them. He will be punished on the Day of Resurrection if he does not repent. For example, he is backbiting, lying, arrogant, and betrayed, etc.

A major sin is a sin for which a severe promise has been made in the Qur'an and Sunnah, and the perpetrator has been cursed or threatened with hellfire. This sin is also called a major sin in Shariat; there seems to be a Hadd attached to it.

Imam al-Ghazali (ra) said that every act of disobedience in which a person acts on impulse without fear or remorse is a major sin. And that act is done due to the foolishness of the Nafs, and the person is always regretful and ashamed of it, and while taking pleasure in it, his health is burdened; then it is a minor sin, but they do not include the punishable sins.

Hazrat Fuzail bin Ayyad (ra) says that as sin becomes smaller in your eyes, it becomes more considerable in the eyes of Allah. And as soon as a sin becomes more extensive in your eyes, it becomes smaller in the eyes

of Allah. It is said that once Allah Almighty sent a revelation to Hazrat Musa (peace be upon him), O Musa (peace be upon him)! The first person among My creatures to perish, i.e., to suffer loss, is Iblis because he disobeyed Me and, simultaneously, prepared those who broke Me. Acts of sin and disobedience are messengers and robbers of disbelief. It means that when the darkness of sin covers the heart, it accepts no good but becomes complicated, and all kinds of mercy and compassion leave it. So, he does whatever he wants. And leaving Allah, he makes Satan his friend, who misleads him. He gives him various comforts and desires, and is not satisfied with anything less than disbelief.

(External and internal major sins by Allama Ibn Hajar Makki)

Hazrat Sufyan Thauri (ra) says that once I came to Hazrat Jafar Sadiq (ra) and asked him O son of Rasool-ullah (ﷺ) (meaning to join his progeny), give me some advice? He spoke! O Sufyan (ra)! A liar has no mercy, a jealous person has no comfort, a narrow-hearted person has no brotherhood, and a wrong person has no leadership. I asked him for more advice, and he started obeying. O Sufyan (ra)! Beware of things forbidden by Allah. You will become worshippers. Be satisfied with the division of Allah in your favour, and you will become a Muslim. Accept the company of

people as if you like their company for yourself, and you will become a believer. Do not associate with a sinner; he will teach you his sinful ways because it is mentioned in the Holy Hadith that a person is on the religion of his friend. So, it would be best to watch who you are making friends with. Consult in your affairs with those who fear Allah.

I asked him for more advice, and he said! O Sufyan (ra)! A person who wants to gain honour without a family and a kingdom should get out of the humiliation of sin and come to the obedience of Allah.

I asked him for more advice, and he said my father had taught me three manners. He told me that, dear son! One who sits with a bad neighbour is never safe. He who enters into the ways of evil is slandered, and he who does not control his tongue is repentant.

(External and internal major sins by Allama Ibn Hajar Makki)

4.1 - Major sins

The researcher Mufti Mohammad Aashiq Ilahi Muhajir Madani (ra) wrote the following sins in his Tafsir Anwar al-Bayan.

1. Polytheism
2. Beliefs and actions which deny the belief.
3. Intentionally killing a soul
4. Witchcraft
5. Not performing obligatory prayers
6. Goods sold with a hidden defect
7. Not paying Zakat
8. Inexcusable Ramadan fasting
9. Inexcusably break Ramadan fasting
10. Died without being obliged to go to Hajj
11. Disobedience to parents
12. Disengagement with relatives
13. Adultery
14. Using unnatural ways to have intercourse with the wives.
15. Sodomy
16. Usury
17. Embezzlement of orphans' property
18. To lie on Allah or the Prophet (ﷺ)
19. Run from the battlefield
20. Deceive the public by the Ruler
21. Arrogance

22. False Testimony
23. Not to testify if knowing someone is going to hit the right
24. To drink liquor or something to eat or drink any intoxicating
25. Gamble
26. To accuse a chaste woman
27. Betray to booty
28. Stealing
29. Robbery
30. Perjure
31. Injustice. (Verbal, beating or money)
32. Unjustified tax
33. Forbidden wealth, eat, drink, wear, or to spend
34. Suicide
35. Mutilation without excuse
36. Lying
37. Decisions against Shari'ah law
38. Taking a bribe
39. Women to imitate men
40. Men to imitate the women
    (Shave the beard included)
41. Words or obscenity trial to his family
42. To be legitimized, the woman with three divorces
43. Do not prevent urinary infections on the body or clothes
44. Ostentation
45. Earning wealth by Knowledge of religion

46. Hiding the knowledge of religion on need
47. Breaching of trust
48. Paying Zakat with substandard goods
49. Falsify destiny
50. Curious to intercept the secret conditions of people
51. Maligning
52. To curse
53. To cheat
54. Breaching of promises
55. Going to astrologers or soothsayers
56. Wife, to disobey her husband
57. Drawing pictures of living things or hanging them at home
58. To lament someone's death, beating one's face, tearing one's clothes, pay infidel words
59. Transgression, rebelling against Allah
60. Hurting or abusing Muslims
61. Molesting creatures of Allah
62. Disturbing the neighbours
63. Teasing good servants of Allah ﷻ and hostility
64. Wearing cloth below the ankle or hanging
65. For men to wear silk or gold
66. Slaughter the animals except for the names of Allah ﷻ and eat
67. Deliberately leaving his father to another father
68. Fighting corruption
69. Withholding the water from others in times of need

70. Cheating in size and weight
71. Think secure from the grip of Allah ﷻ
72. No management of prayer in the congregation
73. Leave Friday prayer without a legitimate excuse
74. Legacy inherited to harm
75. Cheating and defrauding
76. Revile a companion of the Prophet (ﷺ)
77. To be supportive of any wrongdoing
78. Qur'an, remembering to forget
79. Mutilating an animal, cauterization on her face, mistreating her, or burning her alive.
80. Despair of Allah's mercy
81. Eating forbidden things, dead, or reflex meal or pork
82. Insist on minor sins
83. Helps those who are willing for sins
84. Making singing a career
85. To be naked in front of people
86. Dancing
87. Kissing other than a wife with desire
88. Saying alarming to *Huffaz* or religious scholars
89. Betrayal of their Ruler
90. To let anyone in the family
91. Preaching error
92. To accept money for forbidden exposure
93. Anyone under their labour to any mutilation or neutering
94. To reject a benefactor
95. Playing prohibited games

96. Hemp drinks (heroin and similar drugs to include all types)
97. Saying any Muslim *kafir* (Pagan)
98. Injustice between wives
99. Masturbation
100. To have intercourse during menstruation
101. Be happy about Muslims being hurt
102. Functional abuse of animals
103. Not to act on their knowledge of Muslim scholars
104. Carp in food
105. Evil-mindedness toward the beardless boy
106. Enter someone's house without permission.
107. Peek at someone's house
108. Anger
109. Listening backbiting
110. Promise intends not to fulfill.

(Anwar al-Bayan)

The mentioned faults and sins of some of the books of Allama Ibn Hajar Makki (ra) `Deadly Diseases and Their Treatment` and `Open and Secret Major Sins.
They are described below.

111. To practice divination and portend bad omens
112. Worship of tombs
113. Lamping on Graves
114. Leaving Allah, clinging to them to make the shrines idols
115. To turn around graves or shrines
116. Graves Kissing

117. Prayers toward the graves
118. Intentionally leaving prayers
119. Inexcusably delayed time of prayer
120. Befriended unbelievers and polytheists to their first line
121. Enjoining good and forbidding evil from doing
122. Insist on giving *Sunnat* [way of prophet (ﷺ)]
123. To start an innovation in religion
124. To pee on the way or not to have a veil
125. Do not let the wages of workers
126. Infest Heritage
127. Abuse parents
128. The Prophet (ﷺ) and his family and companions in the portrayal of life
129. Abusing a Muslim and putting a hand on his honour
130. Follow the non-Muslims
131. Immodesty
132. Tattoos (marks on the body and carvings)
133. Tear Eyebrows to be beautiful
134. Causing Muslims to speak to an enemy
135. Hiding of knowledge
136. Mistrust and mercy of Allah ,ﷻ be disappointed
137. Proudly claim the knowledge
138. Deliberately lied to the Messenger of Allah (ﷺ)
139. Love the unjust and wicked and hate the righteous
140. Curse the time

141. Not read greetings to the Messenger of Allah (ﷺ) on listening to his name
142. Cling to evil, immorality, and nudity
143. Promises not fulfilled
144. Passing in front of the person performing the prayer
145. Party members to play before the Imam
146. Women who travel alone might be at risk
147. Women go to the cemetery
148. Not maintaining ties with relatives
149. Charity and kindness teach
150. Hoarding
151. Adult male circumcision has not been done yet

4.2 - Minor Sins

1. See where there appears to be a prohibition
2. Love to the world
3. Other than his wife, touch her with desire
4. Alone with a woman in boudoirs
5. Use utensils of Gold and Silver
6. Over three days abandoned by a Muslim
7. Laugh intentionally in prayer
8. Stand to pee
9. Walking with Arrogance
10. To sit with the wicked
11. Prayer at a prohibited time
12. Enter impurities into the Masajid
13. To back or to face the Qiblah during urine or stool
14. Alone without reason to open shame
15. for a woman to travel without her husband and *Mahram*
16. Give more price to another Muslim buyer even if they have no intention to buy
17. To hold the food, wait for inflation
18. Putting the proposal on top of other Muslim's proposal
19. The deal is going on somewhere else, and has not decided yet on giving an offer
20. To deal with the perpetrators outside of town before coming in
21. Business at the time of Friday prayers

22. Honouring the teacher
23. Dog breeding without the need to protect the victim or cattle
24. On the heads of worshipers in the masjid to go forward
25. To delay paying Zakat after the obligatory
26. Sell goods in standard ways that serve pedestrians
27. Uttered the ritual to call or filth to enter the masjid or sit in the masjid
28. To put a hand on the waist or play with clothes during prayer
29. Turn left, right to the neck in prayer
30. In the masjid, talking about the world or the things that do not serve
31. Kissing with desire, who is fasting
32. Pointing with the arm towards thy brother
33. Cutting the animal's neck fully
34. Adult women marry without their guardians' permission
35. More than one divorce at a time
36. Divorce at times during the period
37. Happened during the period of the divorce
38. Do not treat equally with all children
39. In the definition of humour, exaggerations
40. Walk on someone's land without permission
41. Leading the prayer by force
42. Prayer or worship in front of the image or picture
43. Salute to pagan

44. Baby's clothing not covered by the law
45. Eating after a full dinner
46. Mistrust of Muslims
47. Listen to pastime
48. Talking at the time of the sermon

(Anwar al-Bayan)

A minor sin is also a sin, and it is obligatory to avoid it. It is narrated from Umm Al-Momineen Hazrat Aisha Siddiqah (RA) that the Messenger of Allah (ﷺ) said: "Avoid even the most minor sins because Allah Ta'ala will also punish them." The angels responsible for writing the good and bad also write them.

(Mishkat al-Musabeh)

If a minor sin is committed out of fear of punishment and impeachment, it is a minor sin, and if it is done with the understanding that there is nothing wrong with it, then it becomes a major sin. Not giving any status to the action prohibited in the Qur'an and Hadith is disbelief, whether the sin is minor or significant.

(Anwar Al Bayan)

Hazrat Abu Ayyub Ansari (RA) narrates that whoever performs ghusl on Friday and has perfume with him should apply perfume. After wearing the best clothes, he went out to the masjid, prayed as many rakats as possible, and did not hurt anyone. Then, if he sits

quietly to listen to the sermon, this action becomes an atonement for a minor sin until the following Friday.

(Al-Targheeb and Al-Tarheeb)

It was narrated from Hazrat Abu Dhar Ghafari (RA) that one day, the Prophet (ﷺ) went outside to a tree whose leaves fell during the winter season (autumn) and took hold of the branches of that tree (and shook them), and leaves fell from those branches. They started to fall.

Rasool Allah (ﷺ) said: O Abu Dhar (RA)! Hazrat Abu Dhar (RA) said: I am here, O Messenger of Allah ﷺ! The Prophet (ﷺ) said that when a person prays purely for the sake of Allah, his sins are erased in this way. (Musnad Ahmad)

5.0 - Types of Heaven

Eight kinds of heaven are mentioned, but religious scholars wrote about numerous gardens within gardens, and some of their names are described in the Qur'an.

5.1 – Firdous Paradise (Shaded Gardens)

(جَنّٰتُ الْفِرْدَوْسِ)

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا O

Surely those who believed and did righteous deeds, theirs are the Gardens of Firdaus as entertainment
(Surah Al Kahf - 107)

Indeed, those who believe and perform righteous deeds theirs will be, according to Allah's prescience, the Gardens of Firdous, which are at the center of Paradise and [at] its highest part (the annexation to it [of Firdous to Jannat, 'gardens'] is explicative) as [a place of] hospitality, as an abode; (Tafsir Jalalain)

Firdaus is called a dense garden. There are many trees, and they are wrapped around each other. The Messenger of Allah (ﷺ) said: If you ask, then ask for Jannat-al-Firdaus because it is the highest part of Paradise. On it is the Arsh of Rahman Jal-e-Jalala

and four rivers flow from it. (Narrated by al-Bukhari)

All Paradises are intermingled, and Paradise is the highest among them. This is the paradise of (عالمِ جبروت) "Aalam-e-Jabroot," which the soul gets after completing the journey of knowledge. Allah Ta'ala mentions the exceptional hospitality of these good people in the Holy Qur'an.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا
وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ O نَحْنُ أَوْلِيَاؤُكُمْ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا
مَا تَدَّعُونَ O نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ O

Indeed, those who have declared: Our Lord is Allah, then remained steadfast, on them the angels will descend, saying: Do not fear, and do not grieve; and be happy with the good news of the Jannah (Paradise) that you had been promised. We have been your friends in worldly life and will remain as such in the Hereafter. And for you here is whatever your souls desire, and for you here is whatever you call for _ a gift of welcome from the Most-forgiving, the Very-Merciful.
(Surah Fussilat, Ham Mem Sajda: 30-32)

Those mentioned in the Quran will be in paradise.

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ○ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ○ وَالَّذِيْنَ هُمْ
عَنِ اللَّغْوِ مُعْرِضُوْنَ ○ وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ○ وَالَّذِيْنَ هُمْ
لِفُرُوْجِهِمْ حٰفِظُوْنَ ○ اِلَّا عَلٰٓي اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ
غَيْرُ مَلُوْمِيْنَ ○ فَمَنِ ابْتَغٰى وَرَاءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ○ وَالَّذِيْنَ
هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ○ وَالَّذِيْنَ هُمْ عَلٰي صَلَوٰتِهِمْ يُحَافِظُوْنَ
○ اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ○ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ هُمْ فِيْهَا خٰلِدُوْنَ ○

Success is attained by the believers who concentrate their attention on humbleness when offering Salah (prayers), who keep themselves away from vain things, who are performers of Zakah, and who guard their private parts except from their wives or from those (bondwomen who are) owned by their hands, as they are not to be blamed. However, those who seek (sexual pleasure) beyond that are the transgressors - and (success is attained) by those who honestly look after their trusts and covenant and who consistently observe their prayers. Those are the inheritors who will inherit Firdaus (the Paradise). They will be there forever.

(Surah Al Mominun: 1-11)

Verily, the believers have prospered. Those who are weak in prayer. And those who stay away from nonsense. And they pay Zakat. And those who protect their private parts. But there is no blame on them for having intercourse with their wives or (enslaved people) who belong to them. And those who seek other than them will go beyond (the limit set by Allah).

And those who observe trusts and confessions. And those who follow prayers. These are the people who will receive the inheritance (Paradise). (That is, those who will inherit Paradise and will live in it forever). These people will inherit the highest Gardens of Paradise (where all blessings, comforts, and pleasures of the nearness of Allah abound) and will remain therein forever.

Hazrat Ubada bin Samit (ra) says that the Messenger of Allah (ﷺ) said! There are 100 levels in heaven, and the distance between every two levels is as much as between the earth and the sky. Firdaus is the highest and superior to all the heavens in terms of its status—the four rivers of paradise flow from this Firdous and the Arsh-e-Ilahi above it. So, when you ask Allah for Paradise, ask for Paradise. (Narrated by al-Tirmidhi)

The four canals refer to the water, milk, honey, and wine canals. Many rivers in Paradise are of water that will not be spoiled even in the slightest; many rivers are of milk whose taste will not change, and many rivers are of wine that the drinker finds very delicious. There will be many streams of perfectly transparent honey. (Mazahir-al-Haq)

Hazrat Abu Huraira (RA) says that the Messenger of Allah (ﷺ) said! Sihan, Jehan, Euphrates, and Nile. They belong to the rivers and springs of Paradise. (Muslim)

5.2 – Jannat Al-Aden (Garden of Eden) {جَنَّاتِ عَدْنٍ}

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ۭ وَرِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah‘s pleasure is above all. That is the supreme success. (Surah At Touba -72)

Allah has promised the believers, both men and women, Gardens underneath which rivers flow, to abide therein, and blessed dwellings in the Gardens of Eden, for residence and beatitude from Allah, is more significant, is superior to all of that. That is the supreme triumph. (Tafsir Jalalain)

Good News for the Believers of Eternal Delight

Allah ﷻ describes the joys and eternal delight He has prepared for the believers, men and women in Gardens under which rivers flow to dwell therein forever (for eternity), and beautiful mansions, built beautifully in good surroundings.

In the Two Sahah, it is recorded that Abu Musa (RA), Abdullah bin Qays Al-Ashari (RA) said that the Messenger of Allah ﷺ said,
Two gardens, their pots and whatever is in them are made of gold, and two parks, their pots and whatever is in them are silver.
Only the Veil of Pride of Allah's Face separates the people from gazing at Him in the Garden of Eden.

He also narrated that the Messenger of Allah (ﷺ) said, For the believer in Paradise, there is a tent like a hollow pearl which is sixty miles high in the sky. In the tent, the believer will have (so large) a family that he visits them all, and some would not be able to see the others.

It is recorded in the Two Sahah that Abu Hurairah (RA) said that the Messenger of Allah (ﷺ) said,
Whoever believes in Allah جل جلاله and His Messenger (ﷺ), offers prayer perfectly, and fasts during the month of Ramadan will rightfully be granted Paradise by Allah, no matter whether he emigrates in Allah's cause or remains in the land where he is born.
The people said, "O Allah's Messenger (ﷺ)! Shall we acquaint the people with this good news"
He said,
Paradise has one hundred grades, which Allah ﷻ has prepared for the Mujahidin who fight for His cause; the

distance between every two grades is like the distance between heaven and the earth. So, when you ask Allah ﷻ, ask Him for Al-Firdous, which is the best and highest part of Paradise, from it gush forth the rivers of Paradise, and above it is the `Arsh (Throne) of the Beneficent.

Imam Ahmad (ra) recorded that Abu Hurairah (RA) said that the Messenger of Allah ﷺ said,
If you invoke Allah ﷻ for Salah (blessings) on me, then also invoke Him to grant me Al-Wasilah.
He was asked, "What is Al-Wasilah? O Allah's Messenger (ﷺ)!" He said,
The highest grade in Paradise will be for only one man, and I hope I am that man.
The Musnad contains a Hadith from Sa`d bin Mujahid At-Tai (RA), that Abu Al-Modella (RA) said, that Abu Hurairah (RA) said,
"We said, `O Allah's Messenger (ﷺ)! Talk to us about Paradise, what is it built of?'
He said a brick of gold and a brick of silver. Its mortar is from musk. Its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, will live forever and will not die. His clothes will never decay, nor will his youth ever end."
Allah's pleasure is grander, more significant, and better than the delight the believers will enjoy (in Paradise).

Imam Malik (ra) narrated that the Messenger of Allah (ﷺ) said,
Allah, the Exalted and Ever High, will speak to the people of Paradise, `O residents of Paradise!'
They will say, `Labbaik (here we are!), our Lord, and Sadaik (we are happy at your service!), and all the good is in Your Hand.'
He will ask them, `Are you pleased?'
They will say, `Why would we not be pleased, O Lord, while You have given us what You have not given any other of Your creation!'
He will say, `Should I give you what is better than all this?'
They will say, `O Lord! What is better than all this!'
He will say, `I will grant you My pleasure and never afterward be angry with you.'
That is the supreme success.
(Tafsir Ibn Kathir)

There will be good houses for these ladies and gentlemen to live in. And shall be in the gardens of the everlasting. First, He mentioned gardens under which rivers will flow. Then He mentioned the fine houses that would be in these gardens, and by adding these gardens towards Eden, He said that these gardens are indeed places to live. From there, they will never want to move and will not be expelled. (Anwar Al Bayan)

Allah Almighty said!

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَاۗءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ O

So, no one knows the delight of eyes that have been reserved for them in secret, as a reward for what they used to do.
(Surah As Sajda - 17)

When the people of Paradise reach Paradise, the physical hijabs and the horror of nature, which were barriers between the servant and the Lord, will be removed. But the veil of majesty and greatness and awe and glory of Allah Almighty will remain. Allah Ta'ala will also lift this veil with His special grace and give strength and capacity to the eyes so that the people of Paradise will see the light of Allah Ta'ala with their eyes. (Mazahir-Haq)

It is narrated from Hazrat Abu Huraira (RA) that the Messenger of Allah (ﷺ) said! Allah Almighty says that I have prepared for my servants that which no eye has seen, no ear has heard, and it has not crossed the heart of any human being. (Sahih Bukhari)

Allah ﷻ says in the Qur'an!

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ

وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ O

gardens of eternity they enter. They will be ornamented with gold bracelets and pearls, and their dress therein will be (of) silk.
(Surah Fatir -33)

Gardens of Eden, as a [permanent] residence, into which they will be admitted, the three [types of servants mentioned] with some bracelets of gold and pearls, studded with gold, and their garments therein will be of silk

Allah ﷻ said in Quran!

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ
وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۝

Surely Allah will admit those who believe and do good deeds to gardens beneath which rivers flow. They will be adorned with gold bracelets and pearls, and their dress therein will be (of) silk.
(Surah Al-Hajj - 23)

And He [Allah] says of the believers: Indeed, Allah shall admit those who believe and perform righteous deeds into gardens underneath which rivers flow. Adorned therein with bracelets of gold and pearl, their clothing will be silk, the one forbidden for men to wear. (Tafsir Jalalain)

Hazrat Umar (RA) reported that the Prophet (ﷺ) said that in the world, those who wear silk will not wear it in the Hereafter. There will be a deprivation of the blessing. (Bukhari)

Aqaba bin Amer (RA) reported that the Prophet (ﷺ) said that if you want paradise ornaments and silk wear, keep away from those in this world.
(Awarding honours Nasai, Mishkat)

The philosophy of adorning the dwellers of Paradise with gold bracelets

Here, a point may arise that bracelets are articles of jewelry worn by women only, and their use by men is looked upon with disfavour. This objection is not entirely relevant because, throughout history, monarchs have adorned themselves with costly jewelry, crowns, and bracelets as symbols of their might and wealth.

It is well known that Suraqah Ibn Malik, before his conversion to Islam, started in pursuit of the Holy Prophet ﷺ to apprehend him while he was on his way from Makkah to Madinah. As he approached the Holy Prophet ﷺ, his horse sank, by Allah's Will, into a piece of treacherous sand. At that critical moment, he expressed his repentance about his error and sinful way and begged the Holy Prophet ﷺ to pray for his

deliverance from his predicament. When, because of the Holy Prophet's ﷺ prayer, his horse was extracted from the quicksand, he ﷺ promised Suraqah Ibn Malik that when the bracelets of the King of Persia would fall in the hands of the Muslims as spoils of war, they would be given to him. So, when during the caliphate of Syedna Umar Farooq (RA), the Muslims conquered Persia and the bracelets worn by the King of Persia were brought to Madinah along with other spoils of war, Suraqah Ibn Malik (RA) laid claim to them and received them from Syedna Umar (RA). In brief, just as wearing a crown is a royal privilege and not a common practice among men, wearing bracelets by men is a royal privilege, and thus, the men admitted to heaven will wear them as a symbol of honour and Divine favour.

According to this verse and Surah Fatir, the bracelets will be made of gold, but Surah Nisa says they will be made of silver. For this reason, commentators believe that the bracelets worn by the pious people in heaven will be of three kinds: gold, silver, and pearls. This verse mentions bracelets made of pearls.

Silk clothes are forbidden for men.

The verse says that those people admitted to Paradise will wear silk clothes, which means that their dresses, carpets, curtains, etc., will be made of silk, regarded as the best fabric in this world. However, it should be understood that the silk used in Paradise and the silk used in this world have only the name in common;

otherwise, from the point of view of quality, there is no comparison.

Imam Nasa'i (ra), Bazar (ra), and Bayhaqi (ra) have related on the authority of Syedna 'Abdullah Ibn 'Umar (RA) that once the Holy Prophet ﷺ said that the clothes of the people living in Paradise will be made from silk, which will be extracted from a fruit growing there. There is also a statement by Syedna Jabir (RA) that there would be a tree in Paradise that would produce silk, and the people of Paradise would wear dresses made from it. (Mazhari)

(Tafsir Marif-ul-Quran)

These bracelets are said to be gold bracelets studded with pearls. In this world, women wear silk and jewelry; in Islam, it is forbidden for men to wear silk and gold, but in heaven, men will wear silk and jewelry as well. Hazrat Abu Musa al-Ashari (RA) narrated that the Messenger of Allah (ﷺ) said: "Gold and silk have been made lawful for the women of my Ummah and forbidden for men." (Narrated by al-Tirmidhi)

Here, there should be no doubt that what looks good on women will beautify men. The point is that every place has its own mood and customs. The people of Paradise will have this mood that men will also wear ornaments with allure, as kings used to wear them in this world. Men are forbidden to wear jewelry in Islamic

Sharia. But there, it will be lawful for them and desirable for them, which will be the reward of Allah. Similarly, it should be understood that it is not permissible for men to wear it in this world, but the men of Paradise will be given silk clothes there.

(Anwar Al Bayan)

5.3 - Naimi Garden (جَنَّاتِ النَّعِيْم)
(Garden of Delight or Happiness)

Allah ﷻ says in the Qur'an!

إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِيْ مِنْ
تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنّٰتِ النَّعِيْمِ ۝ دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ
وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۩

As for those who believe and do good deeds, their Lord will guide them by their belief; rivers will flow beneath them in the Gardens of Bliss. Their call therein will be: Pure are You, O Allah, and their greeting therein will be Salam. And the end of their call will be: Praise be to Allah, the Lord of all the worlds.
(Surah Younus: 9-10)

It has been mentioned in the Hadith Sharif that the people of Jannah will know the way to their home there more than they used to see the way to their home in this world. These ladies and gentlemen will be in the gardens, which will be the gardens of comfort. The people of Jannah, Allah Ta'ala, will always be engaged in glorification and Tahmid, and the means of survival there will be tasbih and Tahmid.

In Sahih Muslim, his glorification will continue as long as your breath remains in the world. They will not get tired or bored with Tasbih and Tahmid. Nor will the preoccupation with blessings make them forgetful of glorification and praise. As the angels are engaged in glorification and Tahmid, they continue to perform all the tasks that they are commanded to do. In the same way, the people of Jannah will be engaged in glorifying Allah at all times. If they examine the blessings and strange things there, Subhan Allah will come out of their mouths.

In Tafsir Ibn Kathir, it is narrated from Hazrat Ibn Juraj (ra) that when a bird is passing by, and the people of Paradise want to eat it, the glory be to Allah will say.

سُبْحَانَكَ اللَّهُمَّ

According to their wish, the angel will attend to them. And when the angel comes, he will say the words of greeting to which those gentlemen will respond. When they have eaten what they desire, they will display in the end

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

Praise be to Allah, the Lord of the Worlds.

Indeed, for those who believe and perform righteous deeds, their Lord will guide them; he will lead them, through their faith, in Him by appointing a light with which they can find their way on the Day of Resurrection. Rivers will flow beneath them in the Gardens of Bliss. Their prayer therein, their request for what they desire in Paradise, will be to say: 'Glory be to You, O Allah!' so that what they request they find before them, and their greeting, between them, therein will be: 'Peace.' And their final prayer will be: 'Praise be to Allah, Lord of the Worlds.'

(Tafsir Jalalain)

The Good Reward is for the People of Faith and Good Deeds

In these two Ayat, Allah promises happy blessings for those who believe in Allah and His Messengers (ﷺ). And for those who have complied with what they were commanded to follow.

The promise is that He will guide them because of their faith, which may mean through their faith. As to the first interpretation, the meaning is that Allah will guide them on the Day of Resurrection to the straight path until they pass into Paradise because of their faith in this world.
The other meaning is that their faith will assist them on the Day of Resurrection, as Mujahid (ra) said:

يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ

Their Lord will guide them through their faith),

"Their faith will be a light in which they will walk."

This is the condition of the people of Paradise.

This is similar to what is found in the following Ayat:

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚۖ وَاَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ﴿۴۴﴾

Surah Al-Ahzab – 44)

Their greeting on the Day they shall meet Him will be "Salam: Peace (i.e., the angels will say to them: Salamun 'Alikum)!" And He has prepared for them a generous reward (i.e., Paradise).

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿۲۵﴾ اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿۲۶﴾

(Surah al-Waqiyah; 25 - 26)

No Laghu (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting). (25) But only the saying of: Salam! Salam! (Greetings with peace)! (26)

سَلٰمٌ ۟ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿۵۸﴾

(Surah Yaa Seen – 58)

(It will be said to them): Salam (peace be on you) — a Word from the Lord (Allah), Most Merciful. (58)

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ
وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ﴿۲۳﴾ سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ
فَنِعْمَ عُقْبَى الدَّارِ ﴿۲۴﴾

(Surah Raad: 23 - 24)

'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): (23) "Salamun 'Alikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!" (24)

There is an indication that Allah Almighty is the Praised One always, the Worshipped at all times. This is why He praised Himself at the beginning and throughout His creation. He also praised Himself at the beginning of His Book and the beginning of its revelation.

Allah ﷻ said:

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ۜ ﴿١﴾

(Surah Kahf – 1)

All the praises and thanks are to Allah, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'an) and has not placed therein any crookedness.

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَجَعَلَ الظُّلُمٰتِ وَالنُّوْرَ ۗ ثُمَّ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ يَعْدِلُوْنَ ﴿١﴾

Surah Al-Anam – 1)

All praises and thanks be to Allah, Who (Alone) created the heavens and the earth and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.

And many other citations with this meaning.

The Ayah also indicates Allah is the Praised One in this world, the Hereafter, and all situations.

In a Hadith recorded by Muslims:

The people of Paradise will be inspired to glorify Allah and praise Him as they instinctively breathe.

This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated, brought back, and increased without limit or termination. So, praise Allah, for there is no god but He and no Lord save He.

(Tafsir Ibn Kathir)

Allah ﷻ says in Quran!

فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾ فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ ﴿٨٩﴾

(Surah Al-Waqiyah: 88 – 89)

Then, if he (the dying person) is of the Muqarabin (those brought near to Allah), (88) (There is for him) rest and provision and a Garden of Delights (Paradise). (89)

It is Jannat of *Alam-e-Malakoot* (عالمِ ملکوت). This Jannat was awarded after the Nafs' journey towards the kingdom of heaven, completing the path. And it is for Abrar (Friends of Allah).

The Condition of people at the time of their death

These are three types of conditions that people face upon their death.

- Either they are among the near believers or
- those below their rank on the right or
- Those who denied the truth were led astray from the guidance and were ignorant about Allah جل جلاله.

Who fulfilled the obligations and the recommended acts of worship and avoided the forbidden and disliked matters, and even some of the allowed,
There will be Rawh and Rayhan, and the angels will convey the glad tidings of these traits to them at the time of death.
The Prophet's (صلى الله عليه وسلم) Hadith narrated from Al-Bara' (RA) in which the angels of mercy say (to a dying, believing person),

أَيَّتُهَا الرُّوحُ الطَّيِّبَةُ فِي الْجَسَدِ الطَّيِّبِ كُنْتِ تَعْمُرِينَه،

اخْرُجِي إِلَى رَوْحٍ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَان

O good soul in the good body that you inhabited, come to Rawh, Rayhan and a Lord Who is not angry.

Ali bin Abi Talhah (RA) reported from Ibn Abbas (RA), "Rawh means rest, and Rayhan means place of rest." Mujahid (ra) said similarly that Rawh means rest.

Abu Hurairah (RA) said that Rawh means "Rest from the world."
Sa`id bin Jubayr (RA) and As-Soddy (ra) said it means rejoice.
And from Mujahid (ra), فَرَوْحٌ وَرَيْحَانٌ (Rawh and Rayhan) means: "Paradise and delights."
Qatadah (ra) said that Rawh means mercy.
Ibn Abbas (RA), Mujahid (ra), and Sa`id bin Jubayr (ra) said that Rayhan means provisions.

All of these explanations are correct and have similar meanings. The near believers who die will earn all of these: mercy, rest, provision, joy, happiness, and good delights, وَجَنَّةُ نَعِيمٍ (and a Garden of Delights).

Abu Al-`Aliyah (ra) said,
"None of the near believers will depart (this life) until after he is brought a branch of the Rayhan of Paradise and his soul is captured in it."

Muhammad bin Ka`b (RA) said,
"Every person who dies will know upon his death if he is among the people of Paradise or the people of the Fire."
In the Sahih, it is recorded that the Messenger of Allah (ﷺ) said,
The souls of the martyrs live in the bodies of green birds flying wherever they wish in the Gardens of Paradise

and then rest in their nests in chandeliers hung from the Throne of the Almighty...

Imam Ahmad (ra) recorded that Ata' bin As-Saib (ra) said,
"The first day I saw Abdur-Rahman bin Abi Layla (ra), I saw an old man whose hair and beard had become white on his head. He was riding his donkey and following a funeral. I heard him say, `So-and-so narrated to me that he heard the Messenger of Allah (ﷺ) say, He who likes to meet Allah, Allah wants to meet him, and he who hates to meet Allah, Allah abhors to meet him. The people around him began to weep, and he asked them why.
They said, `All of us hate death.'

He said it does not mean that. When one dies: Then, if he were of the near believers, then for him are Rawh, Rayhan, and a Garden of Delights.
And when this good news is conveyed to him, he likes to meet Allah the Exalted and Most Honoured, and Allah the Exalted and Most Honoured wants, even more, to meet him, but if he is of the denying, the erring, then for him is entertainment with *Hamim*. And entry in Hellfire. And when this news is conveyed to him, he hates to meet Allah, and Allah hates, even more, to meet him."

This is the narration that Imam Ahmad (ra) collected, and in the Sahih, there is a Hadith with this meaning contained from A'ishah (RA).

Allah Almighty Said!

اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ﴿٢٢﴾ عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٢٣﴾ تَعْرِفُ فِيْ
وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ۙ
﴿٢٥﴾ خِتٰمُهٗ مِسْكٌ ؕ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ﴿٢٦﴾

(Surah Al-Mutaffefin: 22 – 26)

Verily, Al-Abrar (the pious who fear Allah and avoid evil) will be in Delight (Paradise). (22) On thrones, looking (at all things). (23) You will recognize in their faces the brightness of delight. (24) They will be given a drink of pure, sealed wine. (25) The last thereof (that wine) will be the smell of Musk, and for this let (all) those who want to strive (i.e., hasten earnestly to the obedience of Allah). (26)

Allah ﷻ says in another place.

اِنَّ الْاَبْرَارَ يَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًا ﴿٥﴾ عَيْنًا يَّشْرَبُ بِهَا
عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ﴿٦﴾ يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ
شَرُّهٗ مُسْتَطِيْرًا ﴿٧﴾ وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا

وَّاَسِيْرًا ﴿٨﴾ اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا
﴿٩﴾ اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ﴿١٠﴾ فَوَقٰىهُمُ اللّٰهُ شَرَّ
ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ﴿١١﴾ وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً
وَّحَرِيْرًا ﴿١٢﴾ مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا
زَمْهَرِيْرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا
﴿١٤﴾ وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرَا ۗ
﴿١٥﴾ قَوَارِيْرَا ۗ مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيْهَا كَاْسًا
كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿١٧﴾ عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿١٨﴾ وَيَطُوْفُ
عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿١٩﴾ وَاِذَا
رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّمُلْكًا كَبِيْرًا ﴿٢٠﴾ عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ
وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ وَّسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿٢١﴾ اِنَّ
هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿٢٢﴾

(Surah Al-Daher: 5 – 22)

Verily, the Abrar (the pious and righteous) shall drink a cup (of wine) mixed with (water from a spring in Paradise called) camphor. (5) A spring where the slaves of Allah will drink, causing it to gush forth abundantly. (6) They (are

those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading. (7) And they give food, despite their love for it (or for the love of Him), to Miskin (the poor), the orphan, and the captive, (8) (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward nor thanks from you. (9) "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)." (10) So, Allah saved them from the evil of that Day and gave them Nudrah (a light of beauty) and joy. (11) And their recompense shall be Paradise, and silken garments because they were patient. (12) Reclining therein on raised thrones, they will see neither the excessive heat of the sun nor the excessive bitter cold (as in Paradise, there is no sun and no moon). (13) And the shade is close upon them, and the fruit bunches will hang low within their reach. (14) And amongst them will be passed round vessels of silver and cups of crystal — (15) Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes). (16) And they will be given to drink there of a cup (of wine) mixed with Zan-Jabil (ginger). (17) A spring there, called Salsabil. (18) And round about them will (serve) boys of everlasting youth. If you see them, you would think of them as scattered pearls. (19) And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion. (20) Their garments will be fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (21) (And it will be said to them): "Verily, this is a

reward for you, and your endeavour has been accepted." (22)

Truly the righteous (Abrar is the plural of Barr), namely, the obedient ones, will drink from a cup (ka's is a vessel for drinking wine, and this [wine] will be in it; what is meant is [that they will drink] from 'wine. The actuality is referred to by the name of the locus [in which it is found]; min, 'from, is portative, whose mixture with which it is mixed is camphor.

A spring ('Aynan substitutes for kafuran), containing the scent thereof, from which the servants of Allah, His friends, drink, making it gush forth plenteously, directing it to wherever they wish of their dwellings. They fulfill their vows, [pledged] in obedience to Allah, and fear a day the evil of which will be widespread. And they give food, despite [their] love of it, that is to say, [despite their love] of food and their craving for it, to the needy, the poor, and the orphan, who does not have a father, and the prisoner, meaning the one Who has been rightly imprisoned?

'We feed you only for the sake of Allah, seeking His reward. We do not desire any reward from you, nor any thanks: this contains the reason for giving the food. Do they actually say this, or is it that Allah knows this [to be confirmed] of them and has thus praised them by [mentioning] it? The two are different opinions [regarding this matter].

Indeed, we fear a day of frowning from our Lord, one in which faces scowl. In other words, a horrid day to observe on account of its severity, calamitous, severe in that respect.

Allah has, therefore, shielded them from that day's evil, granting them radiance, fairness, resplendence, and joy in their faces.

And He has rewarded them for their patience and steadfastness in refraining from disobedience, with a Garden, into which they are admitted, and silk, which they are given to wear.

Reclining (muttaki'īna is a circumstantial qualifier referring to the subject of the implicit [verb] udkhilūhā, 'they are admitted into it') therein upon couches (arā'ik are beds inside canopies). They will not find (lā Tarawa is a second circumstantial qualifier) therein either sun or bitter cold, neither heat nor cold; but it is also said that zamharīr means 'the moon,' and so, in other words, it [means that it] will be bright without any sun or moon.
And close (dāniyatan is a supplement to the [syntactical] locus of the clause lā Tarawa, in other words, [it is a supplement to the import] ghayra rā'īna) over them will be its shades, its trees. Its clusters [of fruits] will hang low; its fruits will be brought close so that the one standing reaches them, the one sitting or the one lying down.
And they will be waited upon from all around them, in it, with silver vessels and crystal goblets (akwāb cups without handles).

Crystal of silver, that is, they are made of silver, which is transparent like crystal, which they, that is, the ones passing around them [in service], have measured in a precise measure, according to the measure required by the one drinking it, neither more nor less, which makes for a most delightful drink.

And they will be given to drink therein a cup, wine, whose mixture, that with which it is mixed, is ginger, a spring (‘Aynan substitutes for zanjabilan, ‘ginger’) therein named Salsabil, meaning that its water is like ginger, which the Arabs find very tasteful, [and which is] very palatable for the throat.

And they will be waited upon by immortal youths, [immortally] in the form of youths, never aging, who. When you see them, you will suppose them, because of their beauty and how they are scattered about [offering] service, to be scattered pearls, [strewn] from their string, or their shells, in which they are fairer than [when they, the pearls, are] otherwise [not in their shells].

And when you look there, that is to say, when you begin to look about in Paradise, you will see (ra’ayta is the response to idhā, ‘when’) indescribable bliss and a great kingdom, vast, without limit.

Upon them (‘āliyahum is in the accusative as an adverbial clause and constitutes the predicate of a subject that will follow a variant reading has ‘ālīhim. As a subject, with what follows as its predicate, the suffixed pronoun [-hum] denotes those persons to

whom the supplement refers. The garments will be garments of fine green silk and [heavy] silk brocade. Sundus is a fine silk and constitutes the outer cushion. Meanwhile, Istabraq is coarse silk and constitutes the inner lining. And they will be adorned with silver bracelets. Elsewhere, it is stated, 'of gold,' to show that they will be adorned with both types at the same time or separately, and their Lord will give them a pure drink to drink (tahūran, 'pure,' is intended as a hyperbolic qualification of its purity and cleanness, in contrast to the wine of this world).

'Verily this, bliss, is a reward for you, and your endeavour has been appreciated.'
(Tafsir Jalalain)

5.4 - Paradise of Protection

(جَنّٰتُ الْمَاْوٰي)

اَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَاْوٰيْ
نُزُلًا بِمَا كَانُوْا يَعْمَلُوْنَ O

As for those who believe and do righteous deeds, there are gardens to dwell in as an honourable hospitality for what they used to do.
(Surah As Sajda – 19)

Believers will dwell forever in Heaven and treat their guests. It is the paradise of *Alam-e-Malik*.

(عالم ملک). While the soul running on the path of Shari'ah does refer to the divine presence, it is fortunate that this Heaven is near *Sidratul Muntaha*.

(سدرۃ المنتھیٰ).

Allah ﷻ says in Surah Najam, verses 13-15.

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى O عِنْدَ سِدْرَةِ الْمُنْتَهٰى O عِنْدَهَا جَنَّةُ الْمَاْوٰى O

Indeed, he saw him another time by Sidra-tul-Muntaha (the lote-tree in the upper realm), near which there is Jannat-ul-Ma 'wa (the Paradise of Abode),

And indeed, he saw him at a second descent. Near Sidra-tul-Muntaha. The Messenger of Allah ﷺ said,

رَأَيْتُ جِبْرِيلَ وَلَهُ سِتُّمِائَةِ جَنَاحٍ يَنْتَثِرُ مِنْ رِيشِهِ التَّهَاوِيلُ مِنَ الدُّرِّ وَالْيَاقُوت

I saw Jibril, with six hundred wings and a colourful array of pearls and rubies falling from the feathers of his wings.

This Hadith has a good, strong chain of narration.

Imam Ahmad (ra) also recorded that Abdullah Ibn Mas`ud (RA) said,
"The Messenger of Allah ﷺ saw Jibril (as) in his original shape while Jibril had six hundred wings, each wing covering the side of the horizon. From his wings, precious stones were dropping, of which only Allah ﷻ knows."
This Hadith has a good chain of narration.
Imam Ahmad (ra) recorded that Abdullah bin Mas`ud (RA) said,
"The Messenger of Allah ﷺ said,

رَأَيْتُ جِبْرِيلَ عَلَى سِدْرَةِ الْمُنْتَهَى وَلَهُ سِتُّمِائَةِ جَنَاح

I saw Jibril over Sidra-tul-Muntaha while he had six hundred wings."

One of the sub-narrators of the Hadith asked `Asim about Jibril's wings, and `Asim refused to elaborate.
So, some of his companions were asked, and one of them said, "Each wing was covering what is between the east and the west."
This Hadith has a good chain of narration.

Imam Ahmad (ra) recorded that Ibn Mas`ud (RA) said that Allah's Messenger ﷺ said:

أَتَانِي جِبْرِيلُ فِي خُضْرٍ مُعَلَّقٍ بِهِ الدُّر

Jibril (as) came to me wearing green with pearls hanging down.

This Hadith has a good chain of narration.

Imam Ahmad (ra) recorded that `Amir (ra) said that Masruq (ra) asked Hazrat A'ishah Siddiqah (RA),
"O Mother of the faithful, has the Prophet Muhammad ﷺ seen his Lord, the Exalted and Most Honoured."
She said,
"Glorious is Allah ﷻ! My hair is standing on end because of what you said. Three matters will have lied if one tells you about any of them. Whoever tells you that Hazrat Muhammad ﷺ has seen his Lord will have lied."
She (RA) then recited these two Ayat,

لَّا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ

No vision can grasp Him, but He holds all vision. (6:103),

and,

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ

It is not given to any human being that Allah should speak to him unless (it be) by revelation or from behind a veil. (42:51)

She went on, "And whoever tells you that the Prophet Muhammad ﷺ knew what the morrow will bring, will have uttered a lie."

She (RA) then recited,

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. (31:34)

Hazrat A'ishah Siddiqah (RA) said,
"And whoever tells you that Muhammad (ﷺ) has hidden any part of the Message will have lied,"
and she then recited this Ayah,

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

O Messenger, proclaims that which has been sent down to you from your Lord. (5:67)

She went on,
"However, Rasool Allah (ﷺ) saw Jibril (AS) twice in his original shape."
Imam Ahmad (ra) also recorded that Masruq (ra) said, "I asked Hazrat `A'ishah Siddiqah (RA), `Did not Allah say, وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ (And indeed he saw him in the clear horizon. (81:23), and, وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى (And indeed he saw him at a second descent),'
She (RA) said, `I was the first among this Ummah to ask Allah's Messenger ﷺ about it.

He said, إِنَّمَا ذَاكَ جِبْرِيل

That was Jibril (as).

He only saw him twice in his actual and real figure. He saw Jibril (as) descend from heaven to earth and was

so huge that he covered the whole horizon between the sky and earth.'"

This Hadith is recorded in the Two Sahah via Ash-Shabi (ra).

(Tafsir Ibn Kathir)

Mawa means a place of shelter. Allama Qurtubi (ra) has written various sayings about it. Hazrat Hasan Basri (RA) has narrated that it implies the paradise into which pious people will enter. There is a saying that the souls of martyrs reach this heaven. It was said by Hazrat Ibn Abbas (RA), and some people have said that this is the paradise in which Hazrat Adam (peace be upon him) stayed. And there is a saying that the souls of all believers will remain in Paradise. One saying is that it is the abode of Hazrat Gabriel (as) and Michael (as). Allah knows best

5.5 - Darus Salam (House of Peace)

(دَارِ السَّلٰمِ)

وَاللّٰهُ يَدۡعُوۡۤا اِلٰى دَارِ السَّلٰمِ ۚ وَيَهۡدِىۡ مَنۡ يَّشَآءُ اِلٰى صِرَاطٍ مُّسۡتَقِيۡمٍ O

Allah invites (people) to the Abode of Peace and brings whom He wills to a straight path.
(Surah Younus - 25)

Since those who go to this paradise will always remain there, there is security. Death will not come there, and there will be no need to go anywhere. There will be no pain whatsoever. There will be neither grief nor danger of disease. There will be no worry about destruction or a change in state. For those who live in this paradise, there will always be greetings from Allah Ta'ala and the angels. Whatever wish they express to the angels, they will fulfill it. Its name is Dar al-Salaam, meaning "the house of peace." Beliefs and actions that lead to heaven were called سُبُلَ السَّلَمٌ.

Hazrat Yahya bin Mu'adh (ra) writes in the commentary of this verse. O son of Adam (peace be upon him)! Allah Ta'ala has called you to Dar al-Salaam, so when and from where will you take a step toward this divine invitation? I understand that it will be successful if you start accepting this invitation from this world. And he will reach Dar es Salaam. If, after

wasting the life of this world, you wish to get to the grave and go towards this invitation, then your path will be blocked. So there will be no single step forward because that place is not a place of action. (Tafsir Maarif al-Qur'an)

Hazrat Abdullah Bin Abbas (RA) said that Dar al-Salaam is one of the seven names of Paradise.

(Tafsir-e-Qurtubi)

It is not appropriate to name any house in the world as Dar-ul-Salaam, and in the same way, it should not be called Jannat al-Firdous.

Surah al-Waqiyah. It has been said in 25-26 that!

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿٢٥﴾ اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٦﴾

No Laghu (dirty, false, evil, vain talk) will they hear therein, nor any sinful speech (like backbiting). (25) But only the saying of: Salam! Salam! (Greetings with peace)! (26)

They will not hear therein, in Paradise, any vain talk, any lewd words, or any sinful words.
But only the saying, 'Peace!' 'Peace!' (Salam salaam substitutes for qīlan, 'the saying') which they will hear. (Tafsir Jalalain)

5.6 – Darul Qarar (House of Rest Eternality)

(دَارُ الْقَرَارِ)

Quran verse!

يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ O

O my people, this life of the world is only a (momentary) benefit, while the Hereafter is, indeed, the place of permanent living.
(Surah Ghaffir - Momin - 39)

That is, it is a decision maker (دَارُ الْقَرَارِ). An eternal and eternal place where mercy is immortal and imperishable. Where goodness will be rewarded incalculably, whether the doer is a man or a woman, the only condition is that he is a believer. This is a natural place to live.

5.7 – Darul Muqamah (Accommodation)

(دَارَ الْمُقَامَةِ)

Quran verse!

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ۭ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُۨ O
الَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيْهَا نَصَبٌ
وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ O

And they will say: Praise be to Allah who has removed all sorrow from us. Indeed, our Lord is Most-Forgiving, very appreciative, who, out of His grace, has made us land at a home of eternal living where we are neither touched by weariness nor boredom touch us.
(Surah Fatir: 34-35)

This means fear of everything that is feared. It has been lifted from us, and we have been relieved of all that we used to worry about: the anxieties of the world and the hereafter.

Hazrat Ibn Abbas (RA) and others said,

"He forgives them for their major sins and appreciates even the smallest of their good deeds."

`Who has given us this position and status out of His grace, blessing, and mercy, for our good deeds are not equivalent to this.'

It was reported in the Sahih that the Messenger of Allah ﷺ said: - None of you will enter Paradise by his good deeds.

They said, "Not even you, O Messenger of Allah ﷺ." He said, not even me unless Allah ﷻ encompasses me with His mercy and grace.
Neither hardship nor exhaustion will touch us.

The words translated here as "toil" and "weariness" both mean exhaustion; what is meant by the negation of both is that neither their bodies nor their souls will become exhausted, and Allah knows best.

They used to exhaust themselves in worshipping this world, but their obligations will end when they enter Paradise, where they will enjoy eternal rest and repose.

Allah ﷻ says:

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا ۢ بِمَآ اَسْلَفْتُمْ فِى الْاَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

Surah Al-Haaqah – 24)

Eat and drink at ease for what you have sent before you in days past!

After going to heaven, the people of heaven will say words of gratitude that he removed our sorrow, forgave our sins and mistakes, appreciated our good deeds, and gave us the blessings we did not deserve. Who has given us Dar al-Muqamah by His grace? He said that Jannette would not want to move anywhere else from there. And there is no better place to go. There will be no pain, suffering, or even a feeling of

exhaustion. Rest will be rest. There will be no need for earnings, so no hard work, toil, or fatigue.

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ O

No weariness shall touch them, nor will they be expelled from there.
(Surah Al Hijr - 48)

No harm or hardship, as was reported in the Sahah:

أَنَّ اللهَ أَمَرَنِي أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَب

Allah has commanded me to give good tidings to Hazrat Khadija of a house in Paradise made of reeds in which there will be no noise or eruption.

Nor shall they (ever) be asked to leave it.
As was reported in the Hadith:

It will be said, O dwellers of Paradise!

- You will be healthy and never fall sick.
- You will live and never die.
- You will be young and never grow old;
- You will stay here and never leave.

5.8 – Uqbah Ad-Dar (Abode to Next World)

(عُقْبَى الدَّارِ)

وَالَّذِيْنَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا
رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ
عُقْبَى الدَّارِ ○ جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ
وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ○ ۚ
سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ○

and those who observe patience in order to seek the pleasure of their Lord and establish Salah and spend secretly and openly from what We have given to them, and repel evil with good. Those are the ones for whom there is the ultimate abode, the eternal gardens they enter, and those as well who are righteous from their fathers, spouses, and progeny. The angels will enter upon them from every gate (saying): Peace be upon you for the patience you observed. So, how excellent is the ultimate abode.

(Surah AR Raad: 22-24)

By describing some of the qualities of a believer, Allah revealed the results of their actions and the quality of their end, so that these people will live in gardens forever. And He also said! Not only will these people

enter Paradise, but among their fathers (including their mothers), and among their wives and children, whoever will enter Paradise, their elders and their children and their wives. Seeing in heaven will be twice as happy.

Some commentators have explained the meaning of the verse: by the grace of Allah Almighty, the position and rank that the good servants will have in Paradise, Allah Almighty will grant the same status to their relatives as well. Angels will come to them from every door and say that in return for what they have endured in this world, they are safe from all sorrows and troubles. Peace is always with you. So, there is a good end in this place. If you adopt faith and good deeds in this world, then you will be blessed with the best luxury and comfort.

(Anwar Al Bayan)

Such as being patient, through obedience and [during] hardship, and [staying] away from disobedience, desiring, seeking, and their Lord's countenance. Nothing else, from among the transient things of this world; and maintain the prayer and expend, in obedience, of what We have provided them. Secretly and openly, and repel evil with good, such as [repelling] ignorance through forbearance and harm through patience; theirs shall be the sequel

of the [heavenly] Abode: the praiseworthy sequel in the Hereafter.

Namely, the Gardens of Eden, as a [place of] residence, which they shall enter, they, along with those who were righteous, [those who] believed. From among their fathers, spouses, and descendants, even if these [latter] did not perform deeds of the same [merit] as theirs. They shall share with them their stations [of Paradise] as an honouring for them; and the angels shall enter to them from every gate, of the gates of Paradise or of [the gates of] the palaces [of Paradise], when they first join, to congratulate them.

They will say [to them]: 'Peace be upon you, this is the reward for your patience,' during life on earth. How excellent is your sequel, the sequel of the [heavenly] Abode!

(Tafsir Jalalain)

And those who remain patient will seek their Lord's Face. They observe patience while avoiding sins and evil deeds, dedicating themselves to serving their Lord the Exalted and Most Honoured, and seeking His pleasure and generous reward. Perform the Salah, preserving its limits, times, bowing, prostration, and humbleness according to the established limits and rulings of the religion. Spend out of what We have bestowed on them. They spend on those whom they are obliged to pay, such as their spouses, relatives, and the poor and needy in general, secretly and openly.

They secretly and openly spend during all conditions and times, whether night or day, repel evil with good. They resist evil with good conduct. When people harm them, they bear it with exemplary patience, forbearance, forgiveness, and pardon.

Allah ﷻ said in another Ayah,

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ۭ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ ﴿٣٤﴾ وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ﴿٣٥﴾

(Surah Fussilat, Ha Meem Sajdah: 34 – 35)

A good deed cannot be equal to an evil deed. Repel (the evil) with one which is better (i.e., Allah orders the faithful believers to be patient in times of anger and to excuse those who mistreat them), then indeed! He, between whom and you there was enmity, will become as though he were a close friend. (34) But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the significant portion (of happiness in the Hereafter, i.e., Paradise and of a high moral character) in this world. (35)

This is why Allah ﷻ states here that those who have these good qualities, the blessed ones, will earn the final home; for such, there is a good end.
Which He explained next, where Edan indicates continuous residence;
They will reside in the gardens of everlasting life. Which they shall enter,

Allah ﷻ said next,
And those who acted righteously among their fathers, wives, and offspring.
Allah ﷻ will gather them with their loved ones, from among their fathers, family members, and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grades of those who are lower to the grades of those who are higher, a favour from Him out of His kindness, without decreasing the grades of those higher up (in Paradise).

The angels will enter them from every direction, congratulating them for entering Paradise. The angels will welcome them with the Islamic greeting and commend them for earning Allah's closeness and rewards, and for being admitted into the Dwelling of Peace, neighbours to the honourable Messengers, the Prophets, and the truthful believers.

Imam Ahmad (ra) recorded that Abdullah bin Amr bin Al-`Aas (RA) narrated that the Messenger of Allah ﷺ said,
Do you know who among Allah's creation will enter Paradise first?
They said, "Allah and His Messenger ﷺ have more knowledge."
He said,
The first among Allah's creations to enter Paradise are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured, and the various afflictions are warded off.

One of them would die while his need was still in his chest because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the Salam."
The angels will say, "We are the residents of Your heaven and the best of Your creation. Do You command us to go to them and welcome them with the Salam!"

Allah ﷻ will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. The outposts were secured with them, and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it."

So, the angels will go to them from every gate (of Paradise), saying,

Salamun-Alaykum (peace be upon you), for you persevered in patience! Excellent indeed is the final home!'

5.9 – Jannat-ul-Ghurfah (Heaven's Home)

(الْجَنَّةِ غُرَفًا)

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ نِعْمَ اَجْرُ الْعٰمِلِيْنَ O

As for those who believe and do righteous deeds, We shall accommodate them in mansions of the Paradise beneath which rivers flow, where they will live forever. Excellent is the reward of the workers,
(Surah Al Ankabut - 58)

It is narrated from Hazrat Abu Saeed Al-Khudri (RA) that the Messenger of Allah (ﷺ) said! Paradisiacal will see the people above them the same way you see the bright star on the eastern or western horizon of the sky. The height and beauty of this upper room will be related to the difference in rank that will be found among the people of Paradise. The Companions said, O Messenger of Allah (ﷺ)! Will the magnificent palaces above be the houses of the Prophets (AS) to which none but the Prophets will have access? Prophet ﷺ said! Why not. By the One in Whose possession is my soul, even those who believe in Allah

and confirm the Messengers will have access to these lofty palaces and lofts. (Bukhari and Muslim)

Faithful, good deeds will bring people to the highest places of heaven. Under which different kinds of rivers flow, some of the clear water, some of the pure wine, some of the honey, and some of the milk. These fountains will automatically flow where the paradisiacal will. They will remain there forever; they will not be taken out of there, nor will they be removed, nor will those blessings end, nor will there be any shortage of them.

The Messenger of Allah ﷺ said! There are upper rooms in heaven whose exteriors are visible from the interior. Allah Ta'ala has made them for those who feed, are soft-spoken, fast, pray, and pray at night when people are asleep. Whether in daily life or in worldly matters, they trust their Lord Almighty entirely. (Tafsir Ibn Kathir)

Finding a small house in such a big heaven, rather than leaving this world, is an outstanding achievement.

5.10 – Jannat Zumra (Community Garden)

(الْجَنَّةِ زُمَرًا)

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ۭ حَتّٰٓى اِذَا جَاۗءُوْهَا وَفُتِحَتْ
اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَـــتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ O

And those who used to fear their Lord will be led towards Jannah (Paradise) in groups, until when they reach it, while its gates will be (already) opened (for them), and its keepers will say to them: Salamun-Alikum (peace be on you). How good are you! So, enter it to live here forever. (Surah Az Zumr - 73)

The Believers will be taken to Paradise here.

Allah ﷻ tells us about the blessed believers, who will be taken to Paradise in groups, one group after another, starting with the best of them. Those who are closest to Allah are the most righteous, then the following best, and the following best. Each group will be with others like them: Prophets with Prophets, true believers with their peers, martyrs with their counterparts, scholars with their colleagues, and every group composed of people of the same kind.

When they arrive at the gates of Paradise, after passing over the *Bridge of Saraat*, they will be detained on a bridge between Paradise and Hell, and

any injustices that existed between them in this world will be settled until they have all been purified from sin through this trial. Then, permission will be granted for them to enter Paradise.

It was recorded in the Hadith about the Trumpet that when the believers reach the gates of Paradise, they will consult one another about who should ask permission to enter. They will ask Adam (AS), then Nuh (AS), then Ibrahim (AS), then Musa (AS), then `Isa (AS), then Muhammad (ﷺ). This is akin to what will happen in the arena of judgment when they ask someone to intercede for them with Allah when He comes to pass judgment. This is to show the noble position of Muhammad (ﷺ) above the rest of humankind in all situations.

It has been mentioned among the believers that those who fear their Lord will be taken to Paradise in groups. The first stage of righteousness is to abandon disbelief and accept faith. Then, groups will be divided based on doing good deeds and avoiding sins. If you reach Paradise, you will find its doors already open in honour of the guest. And the guardian angels there will say to them: Peace be upon you, and you live well and enter this paradise forever. There is nowhere to go and no way out. You will not leave here and will not be expelled.

The lucky ones will be taken to heaven on beautiful rides. They will also have parties. The group of close people, then of Abrar, then of those of lower rank. Each party will be accompanied by its appropriate people. The Prophets with the Prophets, the Siddiqeen with their peers, the martyrs with their companions, and the community of scholars. Therefore, each gender will be in its own category.

In Sahih Muslim, it is reported that Hazrat Anas (RA) said,
The Messenger of Allah (ﷺ) said:
I will be the first intercessor in Paradise.
According to the wording of the Muslim:
I will be the first one to knock at the gates of Paradise.
Imam Ahmad (ra) recorded that Anas bin Malik (RA) said, "The Messenger of Allah ﷺ said:
I will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened.
The gatekeeper will say, "Who are you?"
I will say "Muhammad (ﷺ)."
He will say, "I was told about you and that I was not to open the gate for anyone before you."

Imam Ahmad (ra) recorded that Abu Hurairah (RA) said,
"The Messenger of Allah ﷺ said:

The first group to enter Paradise will appear like the moon on the night it is complete. They will not spit, blow their noses, or defecate there. Their vessels and combs will be gold and silver, their censers of aloe wood, and their sweat will be musk. Each of them will have two wives, the marrow of whose shinbones will be visible from beneath the skin because of their beauty. There will be no disputes between them and no hatred; their hearts will be as if one heart. They will glorify Allah morning and evening."
Al-Bukhari and Muslims also recorded this.

Al-Hafiz Abu Yala (ra) recorded that Abu Hurairah (RA) said, "The Messenger of Allah ﷺ said:
The first group to enter Paradise will look like the moon on the night it is complete. They will be followed by a group that looks like the brightest star shining in the sky. They will not urinate, defecate, spit, or blow their noses. Their combs will be of gold, their sweat will be musk, and their censers will be of aloes wood. Their wives will be Al-Hur Al-`Ayn, and they will all look the same as if they are one person in the image of their father Adam (AS), sixty cubits tall."
They (Al-Bukhari and Muslim) also produced this from the Hadith of Jabir (RA).

It was reported that Abu Hurairah (RA) said,
"The Messenger of Allah (ﷺ) said:

A group of my Ummah, seventy thousand, will enter Paradise with their faces shining like the moon on the night when it is complete.
Hazrat Akasha bin Muhsin (RA) stood up and said,
`O Messenger of Allah (ﷺ), pray to Allah to make me one of them.' He said, O Allah, make him one of them.
Then one of the Ansar stood up and said,
`O Messenger of Allah ﷺ, pray to Allah to make me one of them.' He (ﷺ) said, Akasha (RA) has beaten you to it."
This was recorded by Al-Bukhari and Muslims.

This Hadith -- about the seventy thousand who will enter Paradise without being brought to account -- was also recorded by Al-Bukhari and Muslim from Ibn Abbas (RA), Jabir bin Abdullah (RA), Imran bin Husayn (RA), Ibn Mas`ud (RA), Rifa`ah bin Arabah Al-Juhani (RA) and Umme Qays bint Muhsin -- may Allah be pleased with them all –
Also, Abu Hazim from Sahel bin Sa`d (RA) said that the Messenger of Allah ﷺ said:
Seventy thousand or seven hundred thousand of my Ummah will indeed enter Paradise, holding on to one another, such that the first and last of them will enter Paradise together, with their faces looking like the moon on the night when it is complete."
Until they reach it, its gates will be opened, and its keepers will say: "Salam `Alaykum (peace be upon

you)! You have done well, so enter here to abide therein forever."

This conditional sentence is not complete. It implies that when they come to the gates of Paradise, they will be opened as a sign of honour, and the angelic gatekeepers will meet them with glad tidings, greetings of peace, and praise. Unlike the gatekeepers of Hell, who will meet the disbelievers with rebuke and reprimand, the believers will be filled with happiness and joy, each according to his degree of luxury and delight. What happens after this is not mentioned; it is left for the imagination to think of its dearest wishes and be filled with hope. It is known from the Sahih Hadiths that Paradise has eight gates.

Imam Ahmad (ra) recorded what Abu Hurairah (RA) said. The Messenger of Allah ﷺ said:
Whoever spends a pair of something from his wealth for the sake of Allah will be called from the gates of Paradise. Paradise has (several) gates. Whoever is among the people of prayer will be called from the gate of Prayer; whoever is among the people of charity will be called from the entrance of Charity; whoever is among the people of Jihad will be called from the gate of Jihad; whoever is among the people of fasting will be called from the Gate of Ar-Rayyan."

Abu Bakr (RA) said, `O Messenger of Allah (ﷺ), it does not matter from which gate one is called, but will anyone be called from all of them?'

He said, نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُم

Yes, and I hope that you will be one of them."

Al-Bukhari and Muslims also recorded something similar.

It was reported from Sahel bin Sa`d (RA) that the Messenger of Allah ﷺ said:

In Paradise, there are eight gates; one called Ar-Rayyan, and no one will enter it except those who fast."

In Sahih Muslim, it is recorded that `Umar bin Al-Khattab (RA) said,

"The Messenger of Allah (ﷺ) said:

No one among you performs Wudu' and does it well, or -- amply --, then he says:

"I testify that there is none worthy of worship except Allah and that Muhammad (ﷺ) is His servant and Messenger,"

But the eight gates of Paradise will be opened for him, and he can enter through whichever one he wishes."

We ask Allah ﷻ to make us among its people.

The Width of the Gates of Paradise

In the Two Sahah, it is reported from Abu Hurairah (RA) in the lengthy Hadith about intercession (that the Prophet said):

Allah ﷻ will say:

"O Muhammad (ﷺ), admit those of your Ummah who are not to be brought to account through the right-hand gate, and they will be counted among those who will enter from other gates as well."

By the One in Whose Hand is the soul of Muhammad (ﷺ), the distance between the two gateposts of the gates of Paradise is like the distance between Makkah and Hajar -- or Hajar and Makkah."

According to another report (between Makkah and Busra).

It was recorded in Sahih Muslim from `Utbah bin Ghazwan (RA) that (the Prophet) gave them a speech in which he told them that the distance between the two gateposts of Paradise was the distance of a forty-year journey, but there would come a day when they would be packed with crowds of people.

Allah ﷻ says, (and its keepers will say: "Salam `Alaykum (peace be upon you)! You have done well,") meaning, `your deeds and words were good, and your efforts were good, and your reward is good.'

The Messenger of Allah (ﷺ) issued commands during some of his military campaigns that should be shouted out to the Muslims:

"No one enters Paradise except a Muslim soul, or, according to one report, (A believing soul)"

Allah says, (so enter here to abide therein forever),

It means to dwell therein, never seeking any change.

When the believers see the great reward and splendours, blessings and grand generosity, they will say, (All the praises and thanks be to Allah Who has fulfilled His promise to us,

`The promise He made to us through His Messengers (AS), they called us to this in the world.'

رَبَّنَا وَاٰتِنَا مَا وَعَدتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ O

Surah Ale Imran – 194)

"Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَقَالُوا
الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۗ وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ
جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۗ وَنُوْدُوْٓا اَنْ تِلْكُمُ الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ
تَعْمَلُوْنَ ﴿۴۳﴾

Surah Al Aaraf – 43)

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ۭ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُ ﴿٣٤﴾ اَلَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۡ لَا يَمَسُّنَا فِيْهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ﴿٣٥﴾

(Surah Fatir: 34 – 35)

And they will say: "All the praises and thanks are to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft¬ Forgiving, Most Ready to appreciate (good deeds and to recompense). (34) Who, out of His Grace, has lodged us in a home that will last forever; where toil will touch us not, nor weariness will touch us." (35)

And has made us inherit the land.

وَلَقَدْ كَتَبْنَا فِي الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِيَ الصّٰلِحُوْنَ ﴿١٠٥﴾

Surah Al Anbiya – 105)

And indeed, We have written in Az-Zabur [i.e., all the revealed Holy Books - the Tourat (Torah), the Injeel (Gospel), the Psalms, the Qur’an] after (We have already written in) Al-Luh Al-Mahfouz (the Book, that is in the

heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).

They will say: We can dwell in Paradise where we will, `Wherever we want, we can settle; how excellent a reward for our efforts.'

In the Two Sahah, it was reported in the story of the Meraj that was narrated by Hazrat Anas bin Malik (RA) that the Prophet (ﷺ) said:

I was admitted into Paradise, where I saw that its domes were pearls and its soil was musk."

How excellent is a reward for the workers!"

(Tafsir Ibn Kathir)

5.11 – Jannat Aaliyah (Grand Heaven)

(جَنَّةٍ عَالِيَةٍ)

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ○ فِي جَنَّةٍ عَالِيَةٍ ○ قُطُوفُهَا دَانِيَةٌ ○

So, he will be in a well-pleasing life in a lofty garden, the fruits of which will be close at hand.
(Surah Al Haaqah: 21-23)

So, this person will be in a life that will make him satisfied and happy. "Behesht-e-Breen" means he will be in high heaven, and his fruits will be near him, which means he can easily pluck and eat whatever he wants while standing and lying down.

Al-Bara' bin `Azib (RA) said,
"This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed." More than one person has said this.

Allah ﷻ said in the Quran!

لِّسَعْيِهَا رَاضِيَةٌ ○ فِي جَنَّةٍ عَالِيَةٍ ○

Well, pleased with their endeavour, in a lofty garden,
(Surah Al Ghashia: 9 - 10)

Sufyan (ra) said, "They will be pleased with their deeds." Elevated and brilliant, secure in their dwellings.

That means they will be pleased. Their faces will glow because of their excellent condition, quality, and abundance of blessings. He will be happy because of the hard work and effort he has put into following the commands of Allah in the world, leading a life of righteous deeds, because the good deeds he did in the world led to blessings. That paradise will be high in both location and blessings.

The Messenger of Allah ﷺ said! The Paradise streams flow from Musk's mountains and Musk's dunes. It has high, lofty thrones on which the finest floors are placed, and beside them sit the hours. The thrones are very high and thick, but when these friends of Allah want to sit on them, they will bow down. Full glasses of wine will be decorated here and there. Whoever desires can drink in whatever quantity they want. And the best pillows, beds, and floors will be lined up.

(Tafsir Ibn Kathir)

5.12 – Jannatul Mukramun

(جَنّٰتٍ مُّكۡرَمُوۡنَ)

(The Place of Honour)

اُولٰٓئِكَ فِىۡ جَنّٰتٍ مُّكۡرَمُوۡنَ O

Those will be honoured in gardens (of Jannah).
(Surah Al Maarij - 35)

You will be happy and safe, with a variety of pleasures and fragrances there. No one will misbehave with them there, and they will never be humiliated. All Hurrians and angels will treat them with utmost respect and dignity. Those who give orders will be obeyed immediately. There will be no objections.

5.13 - Jannatul Illiyyin (High-Garden)

(جنت العلّيين)

كَلَّآ اِنَّ كِتٰبَ الۡاَبۡرَارِ لَفِيۡ عِلِّيِّيۡنَ ۝

No! The record of deeds of the righteous is in 'Illiyyin.
(Surah Al Mutaffefin - 18)

The Record Book of the Righteous and Their Reward

Verily, the Record of Al-Abrar (the righteous believers) These people are in a situation opposite to that of the wicked. It is in `Illiyyun.
Their final destination is `Illiyyin, which is the opposite of Sijeen.
It has been reported from Hilal bin Yosef (ra) that Ibn Abbas (RA) asked Ka`b about Sijeen while he was present, and Ka`b (RA) said,
"It is the seventh earth, and in it are the souls of the disbelievers."
Then Ibn `Abbas (RA) asked him about `Illiyyin, so he said,
"It is the seventh heaven, and it contains the souls of the believers."

This statement—that it is the seventh heaven—has been made by others as well.

Hazrat Ali bin Abi Talhah (RA) reported that Hazrat Ibn `Abbas (RA) said concerning Allah's statement,

كَلَّآ إِنَّ كِتَٰبَ ٱلۡأَبۡرَارِ لَفِي عِلِّيِّينَ

(Nay! Verily, the Record of Al-Abrar (the righteous believers) is in `Illiyyin.)
"This means Paradise."

Others besides him have said,
"`Illiyyin is located at Sidra-tul-Muntaha."
The apparent meaning is that the word `Illiyyin is taken from the word `Uluw, which means highness. The more something ascends and rises, the more significant it becomes and the more it increases.
Thus, Allah magnifies its affair and extols its matter by saying,
Hazrat Ibn Abbas (RA) said Illiyyin emerald green is a plaque that hangs beneath the Throne. The actions of believers are written in the same.

5.14 – Jannat Souq (Heaven's Bazaar)

(جنتِ سوق)

Hazrat Anas (RA) says that the Messenger of Allah ﷺ said! There is a market in Jannah where people will gather every Friday. The north wind will blow there and put various fragrances on the faces and clothes of the people of Paradise, increasing their beauty, and when they return to their homes, they will be much more beautiful. If they do, the family will tell them, Wa-Allah, how much you have increased your beauty by separating from us. They will reply that Allah and the rest of the people have also increased their beauty.

(Sahih Muslim)

Hazrat Saeed bin Musayyab (ra) and Hazrat Abu Hurairah (RA) met. Hazrat Abu Hurairah (RA) said that may Allah meet us both in the market of Jannah. On this, Hazrat Saeed (ra) asked that there would be markets in heaven too. He spoke! Rasulullah (ﷺ) has informed me that when the people of Paradise go to Paradise, they will get ranks according to their ranks. So, according to the world's estimation, they will be allowed to gather at one place on Friday. When they pick, Allah will reveal His throne to them. All of them will sit in the garden of Paradise on pulpits of light, of Luo-

Luo and ruby, of gold and silver. Some other people who are lower in virtue but no less in Paradise will be on the mounds of musk and camphor, but will be so happy in their place that they will find those of a higher rank in an assembly better than themselves.

Hazrat Abu Hurairah (RA) says: I asked the Messenger of Allah (ﷺ) whether we would see our Lord. He said yes. Yes, you will see the half-day sun like the moon on the fourteenth night. You will see Allah Ta'ala. Allah Ta'ala will talk to each other in this assembly. He will even tell someone that he remembers a day when you committed such and such a crime. He will say why Allah! So, if you have forgiven the mistake, then why mention it? Allah Ta'ala will say, "Yes, that's right; it is because of the extent of my forgiveness that you have reached this level."

These people will be in such a state that a cloud will cover them, and it will have a fragrance that no one has ever smelled. Then the Lord of the worlds will say: Get up and take the rewards and honours I have prepared for you. Then, they will all reach a market surrounded by angels. You will see things never seen, heard, or imagined there. A person will take what he wants. Buying and selling will not happen there, but there will be rewards.

All the people of Paradise will meet each other there. A low-rank paradisical will meet a high-rank paradisical, then, seeing his clothes, etc., will get an idea in his heart. Seeing his body there, he will think that his clothes are better than his because no one will have any sorrow there. Then, everyone will return to their respective destinations. Their wives would greet them there and say they had not had this much freshness and light since leaving here. But at that time, the beauty, fragrance, and freshness significantly increased. They will answer that yes, it is okay. And, of course, we got a lot better.

(Reported by al-Tirmidhi. Tafsir of Ibn Kathir)

6.0 - Types of Hell

There are seven levels of hell described in the Quran. In The Fire, nineteen (19) Angels have been defined as very tough. Desires surround Hell.

6.1 – Darul Kuld (The Accommodations)

(دَارُ الْخُلْدِ)

ذٰلِكَ جَزَاءُ اَعْدَاءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ۗ جَزَاۤءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ O

That is the compensation of the enemies of Allah_ the Fire. There is an eternal home for them as compensation for their persistent denial of Our verses. (Surah Fussilat, Ham Mem Sajda – 28)

That, severe chastisement and worst requital, is the requital of Allah's enemies (jazā'u a'dā'i, the second hamza may be pronounced fully or replaced with a wāw) — the Fire! (Al-nāru, an explicative supplement to jazā'u, 'the requital,' alluded to by [the demonstrative] dhālika, 'that'). Therein will be their everlasting abode, that is, as a place of [permanent] residence, from which there will be no removal, as a

requital (jazā'an is in the accusative as a verbal noun from the implicit oral action) for their denial of Our signs, [for their denial of] the Qur'ān.

(Tafsir Jalalain)

Those who did not listen to the word of Allah themselves and did not allow others to listen. And if someone else was narrating, they wanted to do it differently or make noise so others could not hear.

Allah Ta'ala has prepared this hell for these disobedient people so that they will taste severe punishment for their evil deeds. It will be a refuge for the enemies of Allah forever. When these misguided people suffer from divine punishment, they will cry out to Allah Almighty, saying, Oh Allah! Show us both the devils and the humans who misled us; we will trample them under our feet so that they will be humiliated.

6.2 - Jahannam (Pit of Hell) (جَهَنَّمَ)

This status is reserved for the sinner for their sins; they spend time there as required, after which they move to the Garden of Paradise.

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَاۤءَ ۗ
اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ۝

Do, then, the disbelievers deem (it fit) that they take My servants as patrons beside Me? Surely, We have prepared Jahannam as entertainment for the disbelievers. (Surah Al Kahf - 102)

Do the disbelievers reckon they can take My servants, namely, My angels, [as well as] Jesus (AS) and Ezra, as patrons and lords, beside Me? (awliyā'a, 'as patrons,' constitutes the second [direct] object of [the verb] yattakhidhū, 'that they can take'; the second direct object of [the verb] hasiba, 'reckon,' has been omitted).

Do they suppose that the mentioned 'taking [as patrons]' will not incur My wrath and that I will not punish them? No! Indeed, We have prepared Hell for the disbelievers, these [the ones mentioned above] and others, as [a place of] hospitality; in other words,

it has been prepared for them just as a house is ready for a guest.
(Tafsir Jalalain)

He said that the disbelievers were told earlier that the end of disbelief is terrible. Hell is for them, yet they persist in disbelief and have adopted shirk. My servants have made it their work and consider it better for themselves. To understand disbelief and polytheism better is to be stupid and ignorant. We have prepared hell for the disbelievers. That will be their hospitality.

There are many types of disbelievers. Some of them do not believe in the existence of Allah Almighty, are engaged in earning the world, and consider this to be everything. And some people believe in Allah but are involved in shirk. They do not believe in the religion that Allah has sent. They have adopted other faiths. Some also do great hard work and austerities in the name of worship. And many are engaged in the world. Their worldly efforts and religious austerities are wasted. These people are at their worst in terms of actions. Because nothing will be found for these actions in the hereafter, the result will be that they will not only be deprived of the reward but will also fall into punishment, and they will think that we are doing good deeds. (Anwar Al Bayan)

Allah ﷻ says!

إِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۗ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

Surely those who disbelieved from among the People of the Book and the polytheists will be in the fire of Jahannam, in which they will be living forever. Those are the worst of all human beings.
(Surah Al Bayyinah - 6)

Allah ﷻ informs us of what will happen to the wicked disbelievers among the People of the Scripture and the idolaters who oppose Allah's divinely revealed Books and the Prophets (AS) whom He sent.
They will remain in it, have no way out of it, and not cease being in it.
They are the worst creation that Allah ﷻ has fashioned and created.
Then Allah ﷻ informs about the situation of the righteous people who believed in their hearts and performed righteous deeds with their bodies.
(Tafsir Ibn Kathir)

Indeed, the disbelievers from among the People of the Scripture and the idolaters shall be in the fire of Hell, to abide therein (khālidīna: an implied circumstantial qualifier. In other words, it will be decreed for them by Allah, exalted be He, to abide therein) — Those are the worst of creatures.

Every denier of the religion of Islam is an infidel. The false claimants of Islam are also hypocrites because they deny Islam from the heart. If these people die in disbelief, their abode will be hell, and they will stay in it forever. The condition of the disbelievers of Islam, the People of the Book, and polytheists will also be the same for other disbelievers. Those who go to hell forever are described as the worst creatures. Because they did not recognize their master and creator in the world, they did not accept the religion He sent. These people will receive the worst punishment in the Hereafter, from which there will never be relief. They will be the worst in terms of their beliefs and actions, and also the worst in terms of their end.

In a hadith of Musnad Ahmad, it is said that Vael is the name of a valley of Hell, into which the disbelievers will be thrown. It will keep falling inside for forty years, but will still not reach the bottom. Ascend is the name of a hellish mountain of hell (*Saud*) (**صعود**). Unbelievers will be crucified on it. He will ascend for seventy years and then be cast down from there. He will continue to roll down for seventy years and will remain imprisoned in this eternal punishment. Hazrat Ibn-e-Abbas (RA) says that Ascension is the name of a rock in Hell on which the disbelievers will be dragged face down.

Hazrat Anas (RA) says that the Messenger of Allah (ﷺ) said! A person who prays with the congregation for forty days for the pleasure of Allah in such a way that he always joins in the first Takbir, then two types of salvation are written for him. One is salvation from the punishment of Hellfire, and the other is salvation from hypocrisy. (Narrated by al-Tirmidhi)

6.3 - Lezza (Hot Fire)

(لَظٰى)

Commentators think this is the place for Christians.

كَلَّآ اِنَّهَا لَظٰى ۙ ○

By no means! It is the flaming fire.
(Surah Al Maarij - 15)

Here, he describes the Hellfire and its severity.

Nay! — a refutation of his wish. Lo! [for him] it, namely, the Fire, will be the Churning Fire (Leza) — a name for Hell, [so called] because it churns its flames [tatalazzā] against the disbelievers.

There will be no redemption, and each person must suffer punishment. It will never happen that someone will be spared by paying for his life. When the fiercest and hottest fire of hell will burn, which is high and fast and steaming hot, from which the scalp will come off and separate. This removes the body's skin and makes the scalp soft. Separates the bone from the meat. The tendons and muscles begin to tighten. The hands and feet start to cramp. The legs are cut, and the face is disfigured. Every limb is deformed, screams, bones are sawn, and skin is burned. With its eloquent language and loud voice, this fire calls its people who have

committed evil deeds and disobedience to Allah Almighty, and then, just as a bird and an animal chew a seed, in the same way, it kills such evil-doers one by one from the field of destiny. Takes care of and chooses.
(Tafsir Ibn Kathir)

6.4 - Hutamah (الْحُطَمَةُ)

(Breaking and Splitting Place)

كَلَّا لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ۝ وَمَآ أَدْرٰىكَ مَا الْحُطَمَةُ ۝ نَارُ اللّٰهِ الْمُوقَدَةُ ۝

(Surah AL Humazah: 4-6)

Never! He will undoubtedly be thrown into the Crushing Fire. And what may let you know what the Crushing Fire is? It is Allah‘s kindled fire.

The person who gathered wealth and counted it would be thrown into Al-Hutamah, one of the descriptive names of the Hellfire. This is because it crushes whoever is in it.

Nay! — a repudiation — He will indeed be flung (la-yunbadhanna is the response to an omitted oath), that is, he will be hurled down into the Crusher, that crushes everything that is thrown into it.
And what will show you, [what] will make known to you, what the Crusher is?
[It is] the fire of Allah, kindled, set ablaze

(الْحُطَمَةُ) The meaning of Hutamah is the one who beats the coat and turns it into straw, burning all the bodies, even the hearts. New skin will grow in its place whenever their skin is burnt, so that they will remain in torment forever.

Hazrat Muhammad bin Ka'b (RA) says that this burning fire reaches the throat, returns, and reaches.

Hazrat Abdullah Bin Masoud (RA) says that there will be chains around the necks of those inmates of hell. These will be attached to long pillars. The doors will be locked from above. They will be given the worst punishment in these pillars of fire.

(Tafsir Ibn Kathir)

6.5 - Saier (Ignited Fire)

(السَّعِيْرِ)

It is typical for Sabeans.

وَقَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ O اعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ O

And they will say: Had we been listening or understanding, we would not have been among the people of Hell. Thus, they will confess their sin. So, away with the people of Hell!
(Surah Al Mulk: 10-11)

If we had benefited from our intellects or listened to the truth that Allah revealed, we would not have been disbelieving in Allah and misguided about Him. But we did not understand what the Messengers came with, and we did not have the intelligence to guide us to follow them.'

Imam Ahmad (ra) recorded from Abu Al-Bakhtari At-Tai (ra) that he heard from one of the Companions that the Messenger of Allah ﷺ said the people will not be destroyed until they confess their guilt.

And they will say, 'Had we listened, that is, listening to understand, or comprehended, that is, comprehension entailing reflection [upon the truth], we would not have been among the inhabitants of the Blaze.' Thus, they will confess, when confession is of no avail, their sin, which was their denial of the

Warners. So away (suhqan or suhuqan) with the inhabitants of the Blaze, so far away may they be from Allah's mercy.

When Hell sees them from afar, they will hear the sound of its excitement filled with anger. Whenever a group of unbelievers is cast into Hellfire, as a rebuke, the guardians of Hellfire will ask them, "Did no one warn you to come to you?" That is, created by Allah Ta'ala; He had sent his messengers towards the tail, but none of them reached you. Who informed you of the disbelievers' punishment and explained the deniers' sentence? The unbelievers will answer on hearing this, yes, the warner came, but we denied them and said that Allah did not reveal anything, and not only did they refuse, but also misled the Messengers of Allah. Unbelievers will also say that if we had listened to these gentlemen and understood their words, we would not be in the torment of burning today. They will believe that we denied the Messengers of Allah. So, for those who enter the burning fire, there is distance from the mercy of Allah, and this distance is forever; they will never be shown mercy.

It is a loud and obnoxious donkey-like braying and raging hell that burns upon them. And it is creaking with excitement as if it is about to break. To humiliate these infernal people more and fulfill the final proof and make them criminals, the guards of hell ask them

that they are bad luck! Didn't the Messengers of Allah warn you of this? So, they will moan and beat their souls and answer that messengers came, but we considered them liars and did not believe in the books of Allah and misled the messengers. Allah Ta'ala will say that you have confessed your sins now, so be cursed and distanced from you.

(Tafsir Ibn Kathir)

On the Day of Resurrection, the evidence will be established in such a way that the person himself will understand that I am capable of going to hell. (Musnad Ahmad)

6.6 – Saquar (Scorching Fire)

(سَقَرَ)

It is a place of magicians.

سَأُصْلِيهِ سَقَرَ O وَمَآ أَدْرَىٰكَ مَا سَقَرُ O لَا تُبْقِي وَلَا تَذَرُ O

I will put him into Saquar (Hell). And what can let you know what Saquar is? It neither spares (anything inside it from burning) nor leaves (any disbeliever outside).
(Surah Al Mudassir: 26-28)

What is Saquar?

This is to give fright and emphasis to its matter.

Then Allah explains this by His saying,

It spares not, nor does it leave (anything)!

This means it eats their flesh, veins, nerves, and skin. Then, their organs will be changed into something else. They will remain in this (form), not living or dying.

Ibn Buraydah (ra), Abu Sinan (ra), and others stated this. (Tafsir Ibn Kathir)

Saqr is a terrible fire of torment that consumes the flesh, veins, and muscles. Then all these new ones come and are burned again. There will be neither death nor a comfortable life. The skin-splitting fire turns the body blacker than a night in a single flash. Burns and burns the body and skin.

6.7 - Jaheem (Fire Piles)

(الْجَـحِيْمِ)

Hell is the lowest status.

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَـحِيْمِ O

Then they will have to enter Hell.
(Surah Al Mutaffefin - 16)

Those misguided people, by piling up their sins, deprived their hearts of the light of Allah, by which they could distinguish between truth and falsehood. Allah Almighty has endowed every human being with this ability. Those misguided people kept on denying Allah's orders and denying the Prophets (AS) without argument or reason. Now, here, the workers of hell will say to them that this is the punishment that they did not believe in this world. On that day, these people will be prevented from meeting Allah Ta'ala and will be pushed into Hellfire.

Then they will be exposed to Hell-fire, [then] they will enter the scorching Fire;
This means that, along with being prevented from seeing the Most Gracious, they will also be among the people of the Fire.

6.8 - Havia (Fire Pit)

(هَاوِيَةٌ)

For hypocrites.

فَأُمُّهُۥ هَاوِيَةٌ ۝ وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝ نَارٌ حَامِيَةٌۢ ۝

__his abode will be Abyss. And what may let you know what that (Abyss) is? A blazing Fire!
(Surah Al Qariyah: 9-11)

His home will be the Havia.
And what will show you what it is? That is to say, what is the Havia?
It is A scorching fire of boiling temperature (the hā' of hiya is for [consonantal] quiescence and is retained when reciting without a [subsequent] pause or with; some omit it when repeating without a pause). Mekkahian.
(Tafsir Jalalain)

His mother will be Havia.
It has been said that this means he will be falling and tumbling headfirst into the fire of Hell, and the expression `his mother' has been used to refer to his brain (as it is the mother of his head).
A statement similar to this has been reported from Ibn Abbas (RA), Ikrimah (ra), Abu Salih (ra), and Qatadah (RA). Qatadah (ra) said,
"He will fall into the Hellfire on his head."
Abu Salih (ra) made a similar statement when he said,

"They will fall into the Fire on their heads."
It has also been said that it means his mother, whom he will return to and end up with in the Hereafter, will be Haviya, one of the names of the Hellfire.
Ibn Jarir (ra) said,
"Al-Haviya is only called his mother because he will have no other abode except for it."
Ibn Zayd (ra) said,
"Al-Haviya is the Fire, and it will be his mother and his abode to which he will return and where he will be settled."
Then he recited the Ayah, (Their abode will be the Fire.) (3:151)
Ibn Abi Hatim (ra) said that it had been narrated from Qatadah (ra) that he said,
"It is the Fire, and it is their abode."
Thus, Allah explains the meaning of Al-Haviya. And what will make you know what it is?
A fire, Hamiya!
This means extreme heat. It is heat accompanied by an intense flame.
It is narrated from Abu Hurairah (RA) that the Prophet ﷺ said,
The fire of the Children of Adam (AS) that you all kindle is one of the seventy parts of the fire of Hell. They (the Companions) said, "O Messenger of Allah ﷺ! Isn't it sufficient?" He replied,
It is more than it is by sixty-nine times.

Al-Bukhari and Muslims have recorded this. In some of the words, he stated,

It is more than it by sixty-nine times. Each of them is like the heat of it.
It has been narrated in a Hadith that Imam Ahmad (ra) recorded from Abu Hurairah (RA) that the Prophet (ﷺ) said,
Verily, the person who will receive the lightest torment of the people of the Hellfire will be a man who will have two sandals that will cause his brain to boil.'

It has been confirmed in the Two Sahah that the Messenger of Allah ﷺ said,
The Hellfire complained to its Lord and said,
"O Lord! Some parts of me devour other parts of me."
So, He (Allah) permitted it to take two breaths:
- one breath in the winter and
- one breath in the summer.
Thus, the most severe cold you experience in the winter is from its cold, and the most severe heat you experience in the summer is from its heat.
In the Two Sahah, it is recorded that he said,
When the heat becomes intense, pray the prayer when it cools down, for indeed, the extreme heat is from the breath of Hell.
This is the end of the Tafsir of Surah Al-Qariyah, and all praise and thanks are due to Allah ﷻ.

Hawiya means something falling into the deep. Humans are the things that fall into the depths of hell. Hazrat Utbah Bin Ghazwan (RA) said that we have been told that if a stone is thrown into the mouth of hell, it will continue to fall for seventy years, but it will not reach its final depth. (Mishkat al-Musabeh)

It is a fierce, fiery fire, a scorcher that shoots out large flames. The Messenger of Allah (ﷺ) said that this fire of yours is the seventieth part of it. People said that this was enough for death. He said! Yes, but the fire of hell is twenty times faster than that. (Bukhari)

It is in the Musnad Ahmad that this fire, even though it is the worst part of the fire, has been extinguished twice in the water of the sea. And if it were not, they could not profit from it.

It is in Tibrani that you know the relationship between this fire and the fire of Hell. That fire itself is seventy times blacker than the smoke of this fire of yours.

There is a hadith in Jami Tirmidhi and Sunnan Ibn Majah that if the fire of Hell were to burn for a thousand years, it would turn red, then white. Then it was boiled for a thousand years, turning black. So now it is pitch black and dark.

7.0 – Unwanted to Allah

7.1- Disbelievers

فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ O

Allah does not love the disbelievers.
(Surah Ale Imran - 32)

اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ O

Allah does not lead the disbelieving people to the right path.
(Surah Al Maida - 67)

قَالُوْٓا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَي الْكٰفِرِيْنَ O ۙ

They will say: Allah has prohibited these for disbelievers,
(Surah Al Aaraf - 50)

وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ O

and certainly Jahannam (the Hell) has the disbelievers encircled.
(Surah At Touba - 49)

تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ O

This is the ultimate abode of the God-fearing, while the supreme abode of the disbelievers is Fire.
(Surah Ar Raad - 35)

وَسَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ O

and the disbelievers will soon know for whom is the excellent end.
(Surah Ar Raad - 42)

وَيْكَاَنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ O ۝

it seems that the infidels do not succeed.
(Surah Al Qasas - 82)

وَاِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ O ۙ

while the Jahannam is surely going to engulf the disbelievers
(Surah Al Ankabut - 54)

اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ O

Indeed, He does not love the unbelievers.
(Surah Ar-Rum - 45)

وَمَنْ لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَرَسُوْلِهٖ فَاِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا O

If one does not believe in Allah and His Messenger, then We have prepared a blazing fire for the disbelievers.
(Surah Al Fateh - 13)

7.2 – Tyrant

وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ O

And for the unjust, there are no supporters.
(Surah Al Baqarah - 270)

وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ O

Allah does not like transgressors.
(Surah Ale Imran – 57)

وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ O ۙ

And Allah does not like the unjust
(Surah Ale Imran – 140)

اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ O

Allah does not take the unjust people to the right path.
(Surah Al Maida – 51)

وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ O

and there will be no supporters for the unjust.
(Surah Al Maida – 72)

اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ O

Beware, the unjust shall not prosper.
(Surah Al Inam – 21)

إِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

Allah gives no guidance to an unjust people.
(Surah Al Inam – 144)

فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ لَّعْنَةُ اللّٰهِ عَلَي الظّٰلِمِيْنَ ۝

Then, an announcer between them will call out: The curse of Allah is on the wrongdoers.
(Surah Al Aaraf - 144)

وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

Allah does not lead the wrongdoers to the right path.
(Surah At Touba – 19)

وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝

Allah is aware of the wrongdoers.
(Surah At Touba – 47)

اَلَا لَعْنَةُ اللّٰهِ عَلَي الظّٰلِمِيْنَ ۝

Lo! the curse of Allah lies on the unjust,
(Surah Hud -18)

وَمَا هِيَ مِنَ الظّٰلِمِيْنَ بِبَعِيْدٍ ۝

And it is not far from the transgressors.
(Surah Hud - 83)

اِنَّهٗ لَا يُفۡلِحُ الظّٰلِمُوۡنَ O

Indeed, the wrongdoers do not prosper.
(Surah Yousuf - 23)

وَمَا لِلظّٰلِمِيۡنَ مِنۡ نَّصِيۡرٍ O

And for the wrongdoers, there is no helper.
(Surah Al-Hajj - 71)

فَبُعۡدًا لِّلۡقَوۡمِ الظّٰلِمِيۡنَ O

So, away with the wrongdoing, people.
(Surah Al Mominun - 41)

اِنَّهٗ لَا يُفۡلِحُ الظّٰلِمُوۡنَ O

Indeed, the wrongdoers will not succeed.
(Surah Al Qasas - 37)

فَاَخَذۡنٰهُ وَجُنُوۡدَهٗ فَنَبَذۡنٰهُمۡ فِى الۡيَمِّ ۚ فَانۡظُرۡ كَيۡفَ كَانَ عَاقِبَةُ الظّٰلِمِيۡنَ O

So, We seized him and his hosts and threw them into the sea. Look then, how was the fate of the wrongdoers.
(Surah Al Qasas - 40)

اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيۡنَ O

Surely, He does not like the unjust.
(Surah Ash Shoora - 40)

وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ O ۝

That is the punishment of the wrongdoers.
(Surah Al Hasher - 17)

وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ O

And Allah does not guide the wrongdoers.
(Surah Al Juma - 5)

7.3 – Arrogant

اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرًا O ۙ

Indeed, Allah does not like those who are arrogant, proud,
(Surah An Nisa – 36)

فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ O

So evil is the abode of the arrogant.
(Surah An Nahl – 29)

اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ O ۚ

Indeed, Allah does not like anyone arrogant, proud;
(Surah Luqman – 18)

7.4 - Treacherous

اِنَّ اللّٰهَ لَا يُحِبُّ مَنۡ كَانَ خَوَّانًا اَثِـيۡمًا

Surely, Allah does not like anyone who is a sinful betrayer.
(Surah An Nisa – 107)

7.5 - Mischievous

وَاللّٰهُ لَا يُحِبُّ الۡمُفۡسِدِيۡنَ O

And Allah does not like the mischief-makers.
(Surah Al Maida – 64)

وَاللّٰهُ لَا يُحِبُّ الۡفَسَادَ O

And Allah does not like disorder.
(Surah Al Baqarah – 205)

فَانۡظُرۡ كَيۡفَ كَانَ عَاقِبَةُ الۡمُفۡسِدِيۡنَ O

So, consider the fate of the mischief-makers.
(Surah Al Aaraf – 103)

وَمِنۡهُمۡ مَّنۡ يُّؤۡمِنُ بِهٖ وَمِنۡهُمۡ مَّنۡ لَّا يُؤۡمِنُ بِهٖ ؕ وَرَبُّكَ اَعۡلَمُ
بِالۡمُفۡسِدِيۡنَ O ۧ

And among them, some believe in it, and among them, others do not believe in it. And your Lord has the best knowledge about the mischief-makers.
(Surah Younus - 40)

اِنَّ اللّٰهَ لَا يُصۡلِحُ عَمَلَ الۡمُفۡسِدِيۡنَ O

. Be assured that Allah does not set right the work of the mischief-makers.
(Surah Younus – 81)

وَلَا تَبۡخَسُوا النَّاسَ اَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡا فِى الۡاَرۡضِ مُفۡسِدِيۡنَ O ۚ

and do not make people short of their things, and do not spread disorder in the land as mischief-makers,
(Surah Ash Shura - 183)

فَانۡظُرۡ كَيۡفَ كَانَ عَاقِبَةُ الۡمُفۡسِدِيۡنَ O ۝

See, then, how was the fate of the mischief-makers.
(Surah An Namal - 14)

اِنَّ اللّٰهَ لَا يُحِبُّ الۡمُفۡسِدِيۡنَ O

Surely, Allah does not like the mischief-makers.
(Surah Al Qasas - 77)

7.6 – High-Handedness

اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ O

Verily, Allah does not like the transgressors.
(Surah Al Baqarah – 190)

اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ O

Verily, Allah does not like the transgressors.
(Surah Al Maida – 87)

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِالْمُعْتَدِيْنَ O

Indeed, your Lord is the best knower of those who cross the limits.
(Surah Al Inam – 119)

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ O ۚ

Supplicate to your Lord humbly and secretly. Indeed, He does not like those who cross the limits.
(Surah Al Aaraf - 55)

7.7 - Extravagance

وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ۙ O

and do not be extravagant. Surely, Allah does not like the extravagant
(Surah Al Inam - 141)

وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ O ۝

Eat and drink, and do not be extravagant. Indeed, He does not like the prodigal.
(Surah Aaraf - 31)

7.8 - Deceitful people

اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ O ۝

Indeed, Allah does not like those who breach the trust.
(Surah Anfaal – 58)

وَاَنَّ اللّٰهَ لَا يَهْدِيْ كَيْدَ الْخَآئِنِيْنَ O

and that Allah does not lead the guile of betrayers to success.
(Surah Yousuf – 52)

7.9 - Rebellious

اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ O

Indeed, He does not like the arrogant.
(Surah An Nahal – 23)

7.10 - Ungrateful and Treacherous

اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ O ۗ

Allah does not love any treacherous, ungrateful.
(Surah Al-Hajj -38)

اَوْفُوا الْكَيْلَ وَلَا تَكُوْنُوْا مِنَ الْمُخْسِرِيْنَ O ۚ

Give full measure, and do not be among those who bring loss to others.
(Surah Ash Shura - 181)

7.11 - Strut People:

اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ O

Surely, Allah does not like the exultant.
(Al Qasas – 76)

7.12 - Transgressing People.

وَّيَهۡدِىۡ بِهٖ كَثِيۡرًا ؕ وَمَا يُضِلُّ بِهٖۤ اِلَّا الۡفٰسِقِيۡنَ O ۙ

and by this He makes many find guidance. But He does not let anyone go astray, except those who are sinful
(Surah Al Baqarah – 26)

وَمَنۡ لَّمۡ يَحۡكُمۡ بِمَاۤ اَنۡزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الۡفٰسِقُوۡنَ O

The sinners do not judge according to what Allah has sent down.
(Surah Al Maida – 47)

قُلۡ يٰۤاَهۡلَ الۡكِتٰبِ هَلۡ تَنۡقِمُوۡنَ مِنَّاۤ اِلَّاۤ اَنۡ اٰمَنَّا بِاللّٰهِ وَمَاۤ اُنۡزِلَ اِلَيۡنَا وَمَاۤ اُنۡزِلَ مِنۡ قَبۡلُ ۙ وَاَنَّ اَكۡثَرَكُمۡ فٰسِقُوۡنَ O

Say, :O People of the Book, do you accuse us of anything else except that we have believed in Allah and in what has been sent down to us and what has been sent down earlier, while most of you are sinners (and we do not follow you in your sins)
(Surah Al Maida - 59)

وَاللّٰهُ لَا يَهۡدِي الۡقَوۡمَ الۡفٰسِقِيۡنَ O ۝

Allah does not lead sinning people to the right path.
(Surah Al Maida – 108)

وَاللّٰهُ لَا يَهۡدِي الۡقَوۡمَ الۡفٰسِقِيۡنَ O ۝

Allah does not lead the sinning people to the right path.
(Surah At Touba – 24)

وَاللّٰهُ لَا يَهۡدِي الۡقَوۡمَ الۡفٰسِقِيۡنَ O ۝

Allah does not lead the sinning people to the right path.
(Surah At Touba – 80)

فَاِنۡ تَرۡضَوۡا عَنۡهُمۡ فَاِنَّ اللّٰهَ لَا يَرۡضٰى عَنِ الۡقَوۡمِ الۡفٰسِقِيۡنَ O

So, even if you are pleased with them, Allah will not be happy with the sinning people.
(Surah At Touba -96)

وَلِيُخۡزِيَ الۡفٰسِقِيۡنَ O

and so that He might disgrace the transgressors.
(Surah Al Hasher – 5)

وَلَا تَكُوۡنُوۡا كَالَّذِيۡنَ نَسُوا اللّٰهَ فَاَنۡسٰهُمۡ اَنۡفُسَهُمۡ اُولٰٓئِكَ هُمُ الۡفٰسِقُوۡنَ

Do not be like those who forgot Allah, so He made them forget their own selves. Those are the sinners.

(Surah Al Hasher -19)

وَاللّٰهُ لَا يَهۡدِي الۡقَوۡمَ الۡفٰسِقِيۡنَ ○

And Allah does not guide the sinful people.
(Surah Al Saf – 5)

اِنَّ اللّٰهَ لَا يَهۡدِي الۡقَوۡمَ الۡفٰسِقِيۡنَ ○

Indeed, Allah does not guide the sinning people.
(Surah Al Munafiqun – 6)

7.13 - Cursed People

اِنَّ الَّذِيۡنَ يَكۡتُمُوۡنَ مَاۤ اَنۡزَلۡنَا مِنَ الۡبَيِّنٰتِ وَالۡهُدٰى مِنۡۢ بَعۡدِ مَا بَيَّنّٰهُ
لِلنَّاسِ فِي الۡكِتٰبِ اُولٰٓئِكَ يَلۡعَنُهُمُ اللّٰهُ وَيَلۡعَنُهُمُ اللّٰعِنُوۡنَ ○

Indeed, those who conceal the clear signs and the guidance We have revealed, even after We have explained them for people in the Book, upon them Allah casts damnation, and they are cursed by all those who curse.
(Surah Al Baqarah - 159)

7.14 - False Ones

ثُمَّ نَبۡتَهِلۡ فَنَجۡعَلۡ لَّعۡنَتَ اللّٰهِ عَلَي الۡكٰذِبِيۡنَ O

then (let us) pray and invoke the curse of Allah is upon the liars.
(Surah Ale Imran – 61)

قُلۡ اِنَّ الَّذِيۡنَ يَفۡتَرُوۡنَ عَلَي اللّٰهِ الۡكَذِبَ لَا يُفۡلِحُوۡنَ O

Say: Those who fabricate lies against Allah shall not prosper.
(Surah Younus - 69)

فَمِنۡهُمۡ مَّنۡ هَدَى اللّٰهُ وَمِنۡهُمۡ مَّنۡ حَقَّتۡ عَلَيۡهِ الضَّلٰلَةُ ؕ فَسِيۡرُوۡا فِي
الۡاَرۡضِ فَانۡظُرُوۡا كَيۡفَ كَانَ عَاقِبَةُ الۡمُكَذِّبِيۡنَ O

Then, there were some among them whom Allah guided and others against whom deviation (from the right path) was established. So, travel on earth and see the fate of those rejected (the prophets).
(Surah An Nahl – 36)

7.15 - Guilty

كَذٰلِكَ نَجۡزِي الۡقَوۡمَ الۡمُجۡرِمِيۡنَ O

This is how We punish the guilty people.
(Surah Younus – 13)

فَمَنۡ اَظۡلَمُ مِمَّنِ افۡتَرٰي عَلَي اللّٰهِ كَذِبًا اَوۡ كَذَّبَ بِاٰيٰتِهٖ
اِنَّهٗ لَا يُفۡلِحُ الۡمُجۡرِمُوۡنَ O

So, who is more unjust than the one who forges a lie against Allah or gives the lie to His signs? Indeed, such guilty people shall not achieve success.
(Surah Younus - 17)

قُلۡ سِيۡرُوۡا فِي الۡاَرۡضِ فَانۡظُرُوۡا كَيۡفَ كَانَ عَاقِبَةُ الۡمُجۡرِمِيۡنَ O

Say: Travel in the land and see the sinners' fate.
(Surah An Namal - 69)

7.16 – Ungrateful People

وَاللّٰهُ لَا يَهۡدِي الۡقَوۡمَ الۡكٰفِرِيۡنَ O

And Allah does not give guidance to the people who disbelieve.
(Surah Al Baqarah – 264)

وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ O

And Allah does not like any sinful disbeliever.
(Surah Al Baqarah - 276)

وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ O

But most of the people are not grateful
(Surah Yousuf - 38)

وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ O

And no one denies Our signs except every ungrateful traitor.
(Surah Luqman – 32)

وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۭ كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ O ۚ

As for those who disbelieve, for them shall be the fire of Jahannam; neither will they be sentenced to death so that they could die, nor will its torment be lightened for them. It is in this way that We punish every infidel.
(Surah Fatir - 36)

7.17 - Mislead People

قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّاۤلُّوْنَ O

He said: Who can lose hope in the mercy of his Lord except those who have lost the straight path?
(Surah Al Hijr - 56)

7.18 - losers

وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ اُولٰۤئِكَ هُمُ الْخٰسِرُوْنَ O

And those who believe in falsity and do not believe in Allah are the losers.
(Surah Al Ankabut – 52)

8.0 - Allah's Favourite People

8.1 – Patient People

يَآيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ O

You who believe seek help through patience and prayer. Indeed, Allah is with those who are patient.
(Surah Al Baqarah - 153)

الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَاِنَّآ اِلَيْهِ رٰجِعُوْنَ O

who, when a suffering visits them, say: We certainly belong to Allah, and to Him we are bound to return.
(Surah Al Baqarah - 156)

وَاللّٰهُ يُحِبُّ الصّٰبِرِيْنَ O

Allah loves the steadfast.
(Surah Ale Imran - 146)

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ۭ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ O ۚ

Obey Allah and His Messenger (ﷺ), and do not quarrel with each other, lest you should lose courage, and your prowess should evaporate; and be patient. Indeed, Allah is with the patient.
(Surah Al Anfal - 46)

وَاللّٰهُ مَعَ الصّٰبِرِيْنَ O

Allah is with the patient
(Surah Al Anfal - 66)

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ O

(saying): Peace on you for the patience you observed. So, how excellent is the ultimate abode?
(Surah Ar-Rad - 24)

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ
وَلَا يُلَقّٰىهَآ اِلَّا الصّٰبِرُوْنَ O

And said those who were given knowledge: Woe to you, Allah‘s reward is much better for him who believes and acts righteously. But this is given to none but to those who observe restraint.
(Surah Al Qasas - 80)

8.2 – Pious people

وَاتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ O

and fear Allah, and be sure that Allah is with the Allah-fearing.
(Surah Al Baqarah – 194)

وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ O ۚ

Allah is watchful over His servants.
(Surah Ale Imran – 15)

اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ O

Allah loves the Allah-fearing.
(Surah Ale Imran – 76)

وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ O

Allah is All-Aware of the Allah-fearing.
(Surah Ale Imran – 115)

قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ O

He said: Allah accepts only from the Allah-fearing.
(Surah Al Maida - 27)

اِنَّ الْاَرْضَ لِلّٰهِ ۙ يُوْرِثُهَا مَنْ يَّشَاۗءُ مِنْ عِبَادِهٖ ۭ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ O

Surely, the land belongs to Allah. He lets whomsoever He wills inherit it from among His servants; and the end result is in favour of the Allah-fearing.
(Surah Al Aaraf – 128)

اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ O

Surely, Allah loves the Allah-fearing.
(Surah At Touba -4)

اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ O

Surely, Allah loves the Allah-fearing.
(Surah At Touba – 7)

وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ O

and be sure that Allah is with the Allah-fearing.
(Surah At Touba – 36)

وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ O

Allah is aware of the Allah-fearing.
(Surah At Touba – 44)

وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ O

Know well that Allah is with the Allah-fearing.
(Surah At Touba – 123)

اِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ O ۝

Surely, the end is in favour of the Allah-fearing.
(Surah Hud – 49)

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ۭ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ اُكُلُهَا دَاۗىِٕمٌ
وَّظِلُّهَا ۭ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۠ وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ O

Here is the description of the Paradise promised to Allah: underneath it, the rivers flow; its food is everlasting, and (so is) its shade. This is the ultimate abode of the God-fearing, while the supreme abode of the disbelievers is Fire.
(Surah Ar-Rad - 35)

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ O ۭ

Indeed, the God-fearing will be in gardens and streams:
(Surah Al Hijr - 45)

لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ۭ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ۭ
وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ O ۙ

For those who do good, there is good (end) in this world, and indeed, the abode of the Hereafter is much better. Excellent is the abode of the Allah-fearing -
(Surah An Nahl - 30)

جَنّٰتُ عَدۡنٍ يَّدۡخُلُوۡنَهَا تَجۡرِيۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ لَهُمۡ فِيۡهَا مَا يَشَآءُوۡنَ ؕ
كَذٰلِكَ يَجۡزِي اللّٰهُ الۡمُتَّقِيۡنَ O

the eternal gardens they enter, with rivers flowing beneath them. For them, there is what they desire. That is how Allah rewards the Allah-fearing -
(Surah An Nahl - 31)

وَالۡعَاقِبَةُ لِلۡمُتَّقِيۡنَ O

And the (best) end is for the Allah-fearing.
(Surah Al Qasas – 83)

وَاللّٰهُ وَلِيُّ الۡمُتَّقِيۡنَ O

and Allah is the friend of the Allah-fearing.
(Surah Al Jasia - 19)

8.3 – Accepting Penitence and Purified People

اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيۡنَ وَيُحِبُّ الۡمُتَطَهِّرِيۡنَ O

Surely, Allah loves those who are most repentant and loves those who keep themselves pure.
(Surah Al Baqarah - 222)

فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ۭ وَاللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ O

In it, there are people who like to observe purity, and Allah loves those who observe it.
(Surah At Touba – 108)

8.4 - Believing people

وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ O

And Allah is the Guardian of all believers.
(Surah Ale Imran – 68)

قُلْ لَّنْ يُّصِيْبَنَآ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَعَلَي اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ O

Nothing can ever reach us except what Allah has destined for us. He is our Master. And in Allah alone, the believers must place their trust.
(Surah At Touba - 51)

8.5 - To Goodness and Kindness

وَّقُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ۭ وَسَنَزِيْدُ الْمُحْسِنِيْنَ O

and say: Hittah (we seek forgiveness), so that We forgive your errors. And We shall give much more to those who do good.

(Surah Al Baqarah - 58)

اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ O

Of course, Allah loves those who do good.
(Surah Al Baqarah -195)

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ

النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ O ۚ

__the ones who spend (for Allah's sake) in prosperity and adversity, and those who control anger and forgive people. And Allah loves those who are good in their deeds,
(Surah Ale Imran - 134)

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ O ۝

Allah loves those who do good.
(Surah Ale Imran – 148)

اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ O

Allah loves those who are good in deeds.
(Surah Al Maida – 13)

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ O ۝

Allah loves those who are good in their deeds.
(Surah Al Maida - 93)

وَكَذٰلِكَ نَجۡزِي الۡمُحۡسِنِيۡنَ O ۙ

Thus, We reward those who are good in deeds__
(Surah Al Anam - 84)

وَادۡعُوۡهُ خَوۡفًا وَّطَمَعًا ؕ اِنَّ رَحۡمَتَ اللّٰهِ قَرِيۡبٌ مِّنَ الۡمُحۡسِنِيۡنَ O

Supplicate Him in fear and hope. Indeed, the mercy of Allah is close to those who are good in their deeds.
(Surah Al Aaraf – 56)

نَّغۡفِرۡ لَكُمۡ خَطِيۡٓـٰٔتِكُمۡ ؕ سَنَزِيۡدُ الۡمُحۡسِنِيۡنَ O

so that We forgive your errors. We shall give much more to those who are good in their deeds.
(Surah Al Aaraf – 161)

اِنَّ اللّٰهَ لَا يُضِيۡعُ اَجۡرَ الۡمُحۡسِنِيۡنَ O ۙ

Surely, Allah does not nullify the reward of the virtuous.
(Surah At Touba – 120)

وَاصۡبِرۡ فَاِنَّ اللّٰهَ لَا يُضِيۡعُ اَجۡرَ الۡمُحۡسِنِيۡنَ O

And be patient, for Allah does not let the reward of the righteous go to waste.
(Surah Hud - 115)

نُصِيبُ بِرَحْمَتِنَا مَنْ نَّشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ O

We extend Our mercy to whomsoever We will, and We do not let the reward of the righteous people go to waste.
(Surah Yousuf - 56)

فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ O

Indeed, whoever fears Allah and observes patience, Allah does not let the reward of such good people go to waste.
(Surah Yousuf – 90)

وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ O

This is how We reward those who are good in their deeds.
(Surah Al Qasas – 14)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ O ۝

As for those who strive in Our way, We will certainly take them onto Our paths, and indeed, Allah is with those who are good in deeds.
(Surah Al Ankabut - 69)

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ O ۙ

guidance and mercy for those who are good in their deeds
(Surah Luqman - 3)

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ O

Certainly, this is how We reward those who are good in their deeds.
(Surah As Saaffat - 80)

قَدْ صَدَّقْتَ الرُّءْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ O

you did make the dream come true. This is how We reward those who are good in their deeds.
(Surah As Saaffat - 105)

كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ O

This is how We reward those who are good in their deeds.
(Surah As Saaffat - 110)

لَهُمْ مَّا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ O

For them, with their Lord, there is what they wish. That is the reward of those who are good in their deeds,
(Surah Az Zumr - 34)

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ O

This is how We reward those who do good deeds.
(Surah Al Mursalat - 44)

8.6 – Grateful People

وَسَيَجْزِي اللّٰهُ الشّٰكِرِيْنَ O

Allah shall soon reward the grateful.
(Surah Ale Imran - 144)

اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ O

Surely, in this, there are signs for everyone who is ever-patient, fully grateful.
(Surah Saba - 19)

8.7 - To Trust in Allah

اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ O

Indeed, Allah loves those who place their trust in Him.
(Surah Ale Imran - 159)

8.8 - Reformed People

اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ O

We shall never let the reward of (such) righteous people to go to waste.
(Surah Al Aaraf - 170)

8.9 – Truthful People

اِنَّ اللّٰهَ يَجۡزِيۡ الۡمُتَصَدِّقِيۡنَ O

Surely, Allah rewards the charitable.
(Surah Yousuf – 88)

اِنَّ فِيۡ ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبۡدٍ مُّنِيۡبٍ O ۝

Surely, in this, there is a sign for a servant (of Allah) who turns to Him.
(Surah Saba – 9)

8.10 - Guided People

وَلٰكِنَّ اللّٰهَ يَهۡدِيۡ مَنۡ يَّشَآءُ ۚ وَهُوَ اَعۡلَمُ بِالۡمُهۡتَدِيۡنَ O

But Allah gives guidance to whomsoever He wills, and He best knows the ones who are on the right path.
(Surah Al Qasas - 56)

وَمَنۡ يُّسۡلِمۡ وَجۡهَهٗۤ اِلَى اللّٰهِ وَهُوَ مُحۡسِنٌ فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى ؕ
وَاِلَى اللّٰهِ عَاقِبَةُ الۡاُمُوۡرِ O

And whoever submits himself to Allah and is good in deeds holds on to the most muscular ring. Towards Allah is the ultimate end of all matters.
(Surah Luqman – 22)

اتَّبِعُوْا مَنْ لَّا يَسْـَٔـلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ۝

Follow those who do not claim any reward from you,
and who are on the right path.
(Surah Yaa Seen - 21)

8.11 – Just-Minded

وَاَقْسِطُوْا ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝

and maintain justice. Surely Allah loves those who maintain justice.
(Surah Al Hujuraat - 9)

اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝

Indeed, Allah loves those who maintain justice.
(Surah Al Mumtahenah – 8)

8.12 - Prosperous people

وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰۤئِكَ هُمُ الْمُفْلِحُوْنَ ۝ ۚ

__And those who are saved from the greed of their hearts are the successful. __
(Surah Al Hasher – 9)

8.13 - Successful People

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ۗ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَاۤىِٕزُوْنَ ۝

The people of Hell and the people of Paradise are not equal. The people of Paradise are successful.
(Surah Al Hasher - 20)

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Drood e Tanajina

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ، وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ، وَتَقْضِىْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ،
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ، وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ، وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ، فِى الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ، اِنَّكَ عَلٰى كُلِّ
شَىْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّشِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

28th Safar al-Muzaffar 1444, 24th September 2022, Saturday

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(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
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18 - Jihad and Mujahid
19 - Great Muslim Mothers
20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
23 - Articles (English and Urdu)
24 – Khatamahu Misk (Kitab ad-Duaa)
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